FIFTY CENTS

CATHOLIC MIND

September-October, 1957

Does Religion Make Neurotics?

Morals, Reason and H-Bombs

Facts in the Ellis Case

Pius XII on Internationalism

ARTICLES • PAPAL & EPISCOPAL STATEMENTS • ADDRESSES

CATHOLIC MIND

55th Year • An America Press Publication

EDITOR
Thurston N. Davis, S.J.

•

EXECUTIVE EDITOR
Vincent S. Kearney, S.J.

•

With the collaboration of
the AMERICA staff

•

EDITORIAL OFFICE
329 West 108 Street,
New York 25, N. Y.

•

BUSINESS MANAGER
Joseph F. MacFarlane, S.J.

•

CIRCULATION MANAGER
Patrick H. Collins, S.J.

•

BUSINESS OFFICE
70 East 45 Street,
New York 17, N. Y.

•

One Year—$3.00
Two Years—$5.00

SEPT.-OCT., 1957
VOL. LV, No. 1133

ARTICLES AND ADDRESSES

Rational Nuclear Armament	387	*Life*
The Other Side of the Ellis Case	398	*Ave Maria*
Challenge of the Day	407	B. L. Masse, S.J.
Religion and Mental Health	413	*Studies*
Trouble with Juries	422	*Minutes*
Needed—Catholic Intellectuals	426	Bishop Kellenberg
Public Housing	434	*Evening Star*
An Art for Living	437	J. R. Sherlock
Khrushchev Purge	446	*N. Y. Times*

DOCUMENTATION

Internationalism	449	Pius XII
To the Preachers of Rome	454	Pius XII
The Church in Temporal Affairs	462	Australian Hierarchy
Intolerance in India	475	Indian Hierarchy

will deter an enemy attack massive enough to launch us into a "war of survival."

However, this heavy emphasis on megaton bombs has itself created the second danger, namely, the possibility of piecemeal defeat at the hands of international communism. We know that the enemy has made hydrogen bombs. We must suppose he has a megaton stockpile. The umbrella of a nuclear stalemate has been raised over the earth. For all we know, the enemy may have assisted in raising the umbrella precisely in order to provide a cover for a program of cautious aggression. In any case, we can be sure that in the perilous safety of its shade he will continue to act according to his nature, as a criminal outlaw. It is not likely that his outlawry will be so outrageous as to pull down the umbrella upon himself and upon us in a common ruin. But there will be "minor" outrages, as there have been. Since megaton bombs are designed only for desperate uses, the danger is that in moments of "minor" outrage our only recourse will be to moral indignation.

That is to say, we shall be defeated, on each successive occasion when a "minor" aggression occurs, as in Hungary. Moral indignation is no substitute for the ability to protect by force the decencies of human life. Whatever the value of the big umbrella, we urgently need to have that decent, nicely calculated measure of nuclear force, valid as a threat and valid in use, which will deter or halt the "minor" aggressions of an enemy who in the ultimate instance will yield to no other suasion than force.

Sudden destruction or slow defeat —both of these alternatives must be ruled out with all the certainty that human prudence can achieve. The ruin of the physical fabric of civilization is too awesome a prospect to contemplate. Even more intolerable is the prospect of enforced submission to the injustice of creeping Communist domination. The problem is to find the path of policy that will lead us between these dreadful alternatives.

The presently prevailing policy of emphasis on megaton weapons may have saved us from sudden destruction—so far. But if we are to avoid the risk of slow defeat, we now need a new policy of emphasis on small nuclear weapons. The urgent demand of the moment is for a program of rational nuclear armament. I have been using this phrase to describe a structure of policies that will result in a stockpile that exhibits a properly adjusted balance between large and small nuclear weapons—all manufactured with an eye to their military usefulnesses, as these are calculated in the light of Communist military intentions.

"Peace with Justice"

Admittedly, perils lurk on both sides of the path of military and moral reason to which I am pointing. Nonetheless, though the path is lined with perils, at least it is not headed straight for them. It can lead us to that measure of military secur-

ity that may legitimately be hoped for in a world where total security has become a vain dream. Moreover, it can also lead us toward the moral goal described by President Eisenhower in his Second Inaugural—"the building of a peace with justice in a world where moral law prevails."

Four factors have hitherto diverted us from the path of rational nuclear armament.

The first factor was technological. In the whole course of World War II the Allied air forces let loose upon the enemy 1.5 million tons (one and a half megatons) of explosives. After the experiment at Eniwetok in November 1952, we had the secret of a weapon whose explosive force surpassed by many times the total World War II megatonnage. Weapons technology had hit upon an "open end." The realization was quickly reached that there are no necessary practical limits to the megaton-size of H-bombs.

As an engineer, I understand the seduction exerted by a technological "open end." It is the instinct of technology to exploit the maximum possibilities of every discovery. Weapons technology could not have been expected to control its own instinct; the control should have been imposed on it by military policy, which judges the usefulness of weapons.

But here the second factor entered. Weapons technology seemed now to have fulfilled the military planner's perennial dream of the irresistible weapon. In particular, the H-bomb seemed to be the ideal weapon with which to justify the doctrine of strategic air attack and thus to furnish warrant for the dominance of the air arm. So it happened that military policy, under the spell of its own dream, fell captive to the technology that seemed to have realized it.

The captivity was reinforced by the third factor—the impact of world events. For instance, Korea made real the threat of Communist world-domination; and it raised the specter of a general war. In response, America had to be made "strong." However, it was not a question of acquiring limited strength for limited wars. Korea created a popular revulsion against the very idea of limited war. A kind of abstract strength was wanted—the kind of "absolute" strength that would match the "supreme" threat of world domination. This abstract strength could now be given very concrete definition in terms of the H-bomb. Further emphasis was thus laid on the production of these "absolute" weapons.

The fourth factor furnished the final emphasis—the powerful factor of costs. The general public is likely to assume that a "big" bomb must

THE CATHOLIC MIND, September-October, 1957, Volume LV, No. 1133. Published bi-monthly by The America Press, Grand Central Terminal Building, 70 E. 45th St., New York 17, N.Y., Subscription, postpaid: yearly $3.00; Canada and foreign $3.50; single copy 50 cents. Reentered as second-class matter January 24, 1957, at the Post Office at New York, N.Y., under the act of March 3, 1879.

415

cost more than a "small" bomb. Moreover, given the plentiful supply of uranium ore out of which bombs are made, the popular assumption might be that we have by this time manufactured a complete collection of nuclear weapons, adapted to all possible uses—big weapons, and small ones, and middle-sized ones, all stocked and shining on the shelves.

The matter is not so simple. The cost of weapons involves not only money and materials but also a factor called "efficiency" in the use of materials. There is no lack of uranium ore; but there is only a limited number of the plants in which the ore is processed into fissionable materials. Our existent industrial complex for this purpose represents roughly a capital investment of $6.7 billion. In consequence we have only a limited amount of weapons-making material. Here the factor of "efficiency" enters.

A given quantity of material can be utilized in such a way as to produce a very large explosion. The same quantity of material can also be used in another way, to produce a smaller explosion. If the "efficiency" of a weapon is to be measured in terms of the ratio between the quantity of fissionable material used and the explosive results obtained, it is obvious that the small weapon is less "efficient" than the big one. Consequently, the small weapon is also proportionately more costly, in terms both of material and of dollars.

These four factors, therefore—the technological open end, the dream of the irresistible strategic weapon, the desire for abstract strength, and the factor of costs—have hitherto combined together to weight the scales of policy heavily in favor of the big cheap bomb.

What has been the military value of this emphasis? What military uses are served by these huge weapons, and by the possession of quantities of them? Are there limits to their usefulness? Are there consequently limits to the military value of a constantly enlarging stockpile of them? These are the next questions.

The multimegaton H-bomb was born in a vacuum of military strategy. No one had antecedently determined its uses. After the event the vacuum was filled with confusion. The confusion is not surprising. The multimegaton bomb fits badly, if at all, the standards of military usefulness hitherto accepted. It is by nature a weapon of mass destruction. If you except certain special targets, such as a fleet at sea, it will perform least efficiently against classical military objectives—troops in the field or in reserve, aircraft aloft, supplies, communications. It will destroy airfields, at the price of slaughtering the civilian population in the area. It will be altogether "efficient" in annihilating beyond repair the industrial and human potential of great cities. But this terrible "efficiency" is linked to no reasonable military usefulness. Most theorists today agree that the destruction of industrial potential

would make little, if any, sense in a multimegaton war, which would be a war of sudden catastrophe, not of slow attrition.

Should "Deterrence" Fail

The multimegaton weapon therefore had to create its own strategy. It is the old strategy of deterrence and retaliation; but now this strategy has all the newness of the new kind of weapon that gives it military substance. The military value of the strategy lies in the intrinsic link between deterrence and retaliation. "These weapons will either deter you or smash you"—so runs the reasoning. If there is any doubt about the intention of pursuing the second alternative if the first fails, the reasoning trails off thus:

"These weapons will deter you—I hope; if not, you win." But this is the classic formula for a bluff.

America certainly does not wish to rest its national security on a bluff. Therefore the complementary concepts of deterrence and retaliation are a strategy for war. They cannot simply be accounted a strategy for preventing war. The multimegaton weapons in our arsenal are designed for use. Has anyone defined the conditions of necessity under which they will come into use? I do not know. However, to pursue the argument about their usefulness, I shall assume that the conditions are one day fulfilled. Nuclear deterrence has failed. The Strategic Air Command is unleashed. It represents retaliation by multimegaton weapons, used in quantities, directed at the destruction of the enemy. We are precipitated into the "war of survival."

That is to say, we are hurled into the midst of absurdity. In the whole doctrine and history of war in the civilized world it is a first principle that "survival" should never be made the issue in war. Whenever the principle has been violated (in World Wars I and II) the result has been the climactic disaster of war, namely, the failure of war to achieve its political and moral ends, which are peace with justice. In the air-nuclear age this ancient principle has acquired all the evidence of an axiom. To put the question, who will survive, we or they, to the arbitrament of full-scale nuclear warfare is to decide that nobody shall survive, neither we nor they.

It might be that the belligerents could survive the almost immeasurable physical destruction and colossal loss of life immediately resultant from the blast and fire effects of great thermonuclear weapons used in quantities. It might even be that some of them could survive the effects of what is called external radiation (the immediate radiation from one multimegaton bomb alone will expose the population in approximately 7,000 square miles of territory to dangerous levels of external radiation). But under the conditions of unimaginable horror created by our hypothesis the word "survival" has already lost almost all its meaning. And what little meaning re-

mains vanishes when one comes to what is called internal radiation from substances in the fallout.

One of these substances is strontium-90, a radioactive product of nuclear fission that causes bone cancer if it is absorbed in sufficient quantity by the human skeleton. At the moment, by official American acknowledgment, strontium-90 equivalent to 30 megatons of nuclear fission energy has been shot into the stratosphere as a result of test explosions. From the total quantity sent aloft so far, some three to 10 units of strontium-90 will be deposited in human bones—particularly children's bones—over large areas of the earth.

"War of Survival" Absurd

These amounts probably are not hazardous to health. But they afford a standard of measurement. The 10 units are 1/10th of the maximum concentration considered acceptable for the general population, with its large numbers of children, by the National Committee on Radiation Protection and Measurement and also by the International Commission on Radiological Protection.

How many megatons would be exploded in full-scale nuclear "war of survival"? Let us say that ground bursts releasing 3,500 megatons of fission energy would sufficiently fill out the concept of "destruction" that would be the shared aim of both belligerents. The consequence for the inhabitants of the belligerent countries would be a strontium level in human bones of the order of 50 times the maximum considered acceptable. Moreover, some of this lethal substance would settle slowly and relatively evenly over the remainder of the earth. It would find its way from the soil into human bones, producing strontium concentrations that would be between two and six times the maximum considered acceptable for the general population. A whole generation, embracing tens of millions of people, in Russia, in the United States, in all the countries of the world, would be affected.

The figures I have used might have to be altered somewhat with the progress of scientific work. Some variation in the figures does not greatly matter. What matters is that some figures have to be put into the concept, "war of survival," in order to test its realism. And when a set of not unreasonable figures is used, the concept blows apart into patent absurdity.

The inherent absurdity of a multimegaton war sets limits to the military usefulness of immense thermonuclear weapons. In consequence, limits are also set to the validity of the strategy based on these weapons. Deterrence-retaliation may, if you wish, be called a strategy of survival—but only as long as the deterrence works, as long as it sustains the nuclear stalemate.

We must therefore have an arsenal of multimegaton weapons sufficiently large to give the strategy built upon them its own limited kind of validity. But this arsenal need only be a limited one. There is a

limit, set by the absurdity of a "war of survival," beyond which these "absolute" weapons become absolutely useless.

The military value of the giant H-bomb is also limited from another point of view. It is not a fit means of retaliation against limited military aggressions supported by conventional or small nuclear arms. Instead of repressing a limited and localized aggression its use would tend to provoke the expansion of hostilities in the direction of that fearsome absurdity, the "war of survival." But these limits, set to its retaliatory value, likewise affect its deterrent value. The strategy of deterrence-retaliation, as given military substance only by multimegaton bombs, is no adequate guarantee of the security of the free world against some military version of Communist "salami tactics."

We come now to a more manageable military problem. There are issues, short of the impossible issue of survival, which may have to be settled by arms. Broadly, they are issues of justice, the classical issues of war. They are always limited issues. And limited war is the legal institution available as a last resort for their settlement. In its political and moral meaning war is man's ultimately resolute declaration of his fixed and firm purpose—that he will have peace indeed but only with justice. What then of our preparedness to wage war, in civilized fashion, for limited aims, by limited means?

Some people seem to grow nervous when the question is raised in this form, under reference to justice, reason and the values of the civilized tradition. The trouble is, they say, that the free world faces an immoral enemy. Recently, for instance, Mr. Donald A. Quarles, now Deputy Secretary of Defense, gave warning that ". . . it would be unwise in planning for the security of our country to rely on the morality or even the rationality of potential enemies. We must still have security even if others resort to immoral and irrational acts. These have always been truisms but the stark facts of this air atomic age give them vastly greater force."

This distorts the whole military and moral question. Obviously it would be absurd to place any reliance on Soviet morality. But the problem is not whether we should rely on Soviet moral cynicism but whether we can diagnose Soviet military intentions. From the fact that the Soviet Union is immoral does it follow that a massive air-nuclear attack upon the United States is likely? And how likely is it? And what would "security" mean, if the irrational event were to occur? In terms of the stark facts of the air-atomic age—especially the facts about radioactive fallout—would "security" be achieved by proportionately massive megaton retaliation against the Soviet Union? These are the things we would like to know.

More pertinently, an appeal to the truism that the enemy is immoral will not justify an idolatrous

worship of air-nuclear-retaliatory power based on greater numbers of megaton bombs. Similarly, a "war in outer space," waged by nuclear missiles, may be a technological possibility. Is it therefore a military likelihood? And is it more likely than a war on the Turkish border? We cannot aim to be secure against every possible contingency, but only against the more likely contingencies. The problem is to make a realistic calculation of what the immoral enemy is likely to do, and then to have on hand the measure and kind of force that will be militarily necessary or useful in stopping him from doing it. This is our military duty; it is likewise our moral duty. Between the two duties there is no divorce.

To assist in performing both duties we have the stark facts of the air-atomic age. We also have the fact that Soviet military policy has a Communist premise, and that Soviet leaders are capable of primitive logic. The premise was stated by Mr. Khrushchev when, speaking with all the seriousness of the Marxist-Leninist faith in the dialectic of history (a faith not born of alcohol nor blurred by it), he said, "We will bury you." I presume that he has no wish to spoil his own pleasure on the occasion by finding himself in the same grave. It is a fair conclusion that he does not intend to dig the grave with several thousand megatons of fission energy.

Do not Soviet scientists know as much as we do about radio-active hazards? Are not Soviet strategists using the criterion of contamination levels in order to test the validity of their strategies of nuclear attack, and also to test the realism of American threats of retaliation? If there are any doubts about affirmative answers to these questions, it would be greatly in our national interest to clear them up as soon as possible.

There is therefore a tenet of Communist ideology on which we can rely. The Communist revolution clearly wishes to put an end to the history of imperialist-reactionary-bourgeois capitalism. But it does not wish to put an end to all history—and therefore to the Communist revolution itself. If the Communist believes that the future belongs to him, can he wish to cancel it out? Unless indeed he be not only immoral but altogether mad. And in that case, how do you deter a madman, intent on chaos, by threatening him with the chaos that he wants?

The Communist norm of morality —the success of the revolution—is not civilized. But it affords us a realistic, and safe enough, premise of military policy. From it I would conclude that Communist invasions of the order of right and justice will be limited. The exchange of an unlimited megatonnage of fission energy occupies no visible place in the Communist strategy of world domination. A classless society of bone-cancer patients would hardly satisfy the dreams of Marxist messianism.

Our central problem therefore is to deter limited aggressions and to retaliate by effective but limited

force, if deterrence fails. The question is, what have we got in the way of small nuclear weapons to fulfill this limited military mission of deterrence and retaliation?

There is little public information on this subject. Perhaps, consequently, there is a considerable amount of public misapprehension. The extent to which our rigid security regulations have had the happy result of slowing down Soviet nuclear developments (which in any case they cannot stop) is a matter of conjecture. On the other hand it could be argued that they have had the unhappy result of rendering our nuclear armament program unmanageable by informed and responsible public opinion. Moreover, their enforcement at times goes to extremes even within high government circles. For instance, some months ago, I wished to convey certain factual information about the present and future composition of our nuclear stockpile to certain members of the National Security Council. But it was ruled that they had no "need to know" the facts I wished to present.

However, some general information is on record in the press. On Feb. 5, 1957, Senators Symington, Kefauver and Flanders met as a task force of the Senate Armed Services Committee in public session. Frank H. Higgins, an Assistant Secretary of the Army, and Lieut. General Carter B. Magruder, Deputy Chief of Staff for Logistics, appeared before them.

As reported by Joseph L. Myler in the Washington *Daily News*, Mr. Higgins said that the job of equipping the Army with small atomic weapons is "progressing very nicely." But he added that it is "largely a development program still." General Magruder is quoted as agreeing that it will be "three to five years" before the Army has enough tactical atomic weapons to reduce the use of conventional ammunition in war by as much as 25%.

The nuclear weapons spectrum in its full sweep is the support of the "four basic military missions" of the American Armed Forces, defined by President Eisenhower in his budget message of January 1957. Only one of these missions, the first, necessarily calls for a stockpile of multimegaton weapons. This mission is "to maintain ready nuclear-air-retaliatory forces so strong that they will deter a potential aggressor from initiating an attack." The other three missions, for their highest efficiency, rest heavily on a vast arsenal of nuclear weapons in the smaller range. The "tens of thousands" of small weapons which I recommended as necessary or desirable (on April 12, 1956, in testimony before the Subcommittee on Control and Reduction of Armaments of the Senate Foreign Relations Committee) would not exceed the requirements of these three missions—the defense of the continental United States, the waging of ground war by the Army and the control of the seas.

The Armed Forces cannot fulfill these three military missions with a "development program." The imme-

diate need therefore is to move the small-weapons program out of the development phase into the phase of large-scale production.

High Cost of Small Weapons

This will be somewhat costly. The major requirement would be more fissionable materials. This in turn would require an expansion of our present industrial facilities. The size of the new investment in plants would depend upon the extent to which the output of our existent plants is directed away from large weapons into the needed small-weapons program. In any case, the money spent would be well spent, if its amount were measured against the demands of military security, and also against the amount now being spent on other defense programs.

If the small-weapons program is to be moved into the large-scale production phase, the first thing needed is some important change in the sequence and order of our interrelated policies. At present the order is inverted. Military policy has allowed itself to be too greatly determined by technology. And the factor of costs, in alliance with technological factors, has unduly determined the emphasis in the weapons program. But this is to turn the structure of policy upside down.

I do not underestimate the value of technology or the importance of costs. But I do not think that these things should come first in the order of value and importance. Military policy should come first. At present it requires an extensive production program of small weapons. Budgetary policy should be subordinated to effective execution of this military policy. And technology should be the servant and not the master in the military house. The structure of policy should be turned right side up.

The whole foregoing argument about weapons policies has been cast in pragmatic terms. I have been concerned to uncover policies that will work best for America's security and that of the free world. The problem is a practical one; but it does not therefore cease to be a moral problem. Morality is anchored in reality. Often before this I have argued for the governance of our weapons program by a moral norm ("what is right, in terms of the civilized tradition of just warfare"). But the premise of this moral argument has always been a prior practical argument—that the program should be governed by military values ("what is necessary or useful, in terms of the likely contingencies of actual warfare," within the supposition of responsible military theory—that "military usefulness" is not to be defined in terms of sheer slaughter, destruction and terror).

The military duty of the United States is success, in the face of international communism. But the moral duty of the United States is always justice, in the sight of God. There need be no conflict between these two duties. One cannot, of course, say that whatever is just will

be successful. But one can say that whatever is not just will somehow fail to succeed. In the matter of nuclear war the validity of the latter assertion is easily tested. The civilized tradition has always declared that an unlimited and indiscriminate use of force in warfare is unjust. The facts of the nuclear age now declare that such a use of force would be unsuccessful. The "success" it would achieve, the sheer destruction it would wreak, would be at best useless to the belligerent and at worst disastrous to humanity.

It is within the factual circumstances of the nuclear age, wherein justice is the duty as well as success, that I make my proposals for a program of "rational nuclear armament." Will this program fulfill God's purpose for the world, to which America has pledged itself—in reverent participation—the building of peace with justice in a world where moral law prevails? That, I believe, is not the question. To the extent that it is Christian this nation knows that it is not required to fulfill God's purposes on this earth. It is only required to be faithful to them.

✣

Evil Is Not in Things

So alarmed and disturbed have some people become at the grave situation in which the world has been placed as a result of the discovery of atomic power, that they feel man has done wrong in investigating and tampering with nature's laws in this matter. This attitude is itself wrong. The difficulty lies not in the latest forces of nature, but in the heart of man. The teaching of Christ is clear enough. It has to do with *men* and the supernatural development of character, and it deals with *things* only in so far as they are related to man's ultimate destiny. Christ condemns no *thing*. Everything on the face of the earth owes its existence to God and as such it is good. To maintain the opposite would be heresy. It is wrong to condemn as evil those things which have ministered to the perverse inclinations of men, whether those things be money, alcohol, or atomic power. Evil, let it be repeated, resides not in things but in persons.—*J. I. Hochban, S.J., in the* CANADIAN MESSENGER OF THE SACRED HEART, *July*, 1957.

For six years Marjorie McCoy waged "a lonely, discouraging battle . . . for the vindication of a human right which no mistake of youth could possibly take from her but which would have been forfeited . . . by a person of less character . . ."

The Other Side of the Ellis Case*

JOSEPH MCLELLAN
Staff Member, The PILOT

THE law called it kidnapping. The Massachusetts Supreme Court called it defiance of the law. *The Christian Science Monitor* called it "legalistic, bigoted heartlessness." Dave Garroway, in a rare slip of a usually careful tongue, referred to it as religious discrimination. Gabriel Heatter, in a tear-strained voice, called it a problem as old as mankind and told how "ole Solomon" solved it once by threatening to cut a baby in half. *Life* called it "years of legal torment." *Time* called it a "bitter religious struggle."

Less emotion-packed than all these expressions is its more common name, "the Ellis Case." If you read the papers, listen to the radio, watch television or subscribe to a national news magazine, you have probably heard about it. Unless you are unusually well informed, you have heard only one side. This is the other side.

Seven years ago, Marjorie McCoy made a mistake. If we call it a matter of serious sin, we must add that few people have ever repented a sin and paid for it in suffering as Marjorie McCoy has done.

Late in 1950, at a routine physical examination, Miss McCoy (a student nurse, age 21) found that she was pregnant. She told her mother, whom the court later de-

*Reprinted from the *Ave Maria,* 2400 N. Eddy Road, Notre Dame, Ind., June 22, 1957.

scribed as "an imperative person with a strong sense of family pride," and her mother's first reaction was to "hush it up"—to keep it secret even from members of the family. In the last seven years, the hushed-up case has probably covered enough newsprint to paper the walls of the Empire State Building.

Marjorie's second mistake was in the way she tried to hide her first mistake. Through two doctors and an attorney, Mr. and Mrs. Melvin B. Ellis were contacted and arrangements were made for them to take the baby. Hildy was born on February 23, 1951, and 10 days later, on the steps of the hospital, she was given to the Ellis couple. On March 5, the mother consented to an adoption petition. According to the findings of a Massachusetts Probate Court judge, her signature was given "under strong pressure" from a doctor and from her own mother. The court also found that at this time Marjorie did not know two important facts in the case: that both Mr. and Mrs. Ellis were divorced from previous marriages (Mr. Ellis on charges of cruelty); and that both of them were non-Catholic. Marjorie's first signature was not valid because of legal technicalities, but she gave a second, notarized signature before she discovered these facts.

While it would have some weight in court, Miss McCoy's signature was not conclusive. The Ellises filed a formal adoption appeal and, after learning that they were not the kind of parents she wanted for her child, Marjorie McCoy filed a counter-plea to have her consent to the adoption removed.

Unlike Marjorie, the Ellises knew exactly what they were getting into. A few weeks after they took the child, they were told that there was practically no chance of the adoption's being approved. According to court records, Mrs. Ellis said that "she was willing to take her chances" and Mr. Ellis said he felt he could "pull strings." If the strings proved hard to pull, Ellis thought of "moving out of the commonwealth (Massachusetts) to another state" where the laws were less stringent.

Four Years of String-pulling

These words were prophetic. Four years of constant tugging broke every string that Ellis could grasp, and in the summer of 1955, when the showdown finally loomed in court, the Ellises disappeared—first to Rhode Island, then to New York and finally to Florida, where Governor Leroy Collins has decided they can stay, keeping the child.

The four years of litigation ranged from tragedy to farce, thanks to Attorney James Zisman who handled it for the Ellises. The strings became tangled into knots and were mixed with every kind of red tape in the books. Whatever else may be said about the case, it cannot be said that the Ellises did not have their day in court. They had countless days in every court that would listen to them, and even, after their disappearance, some that could not.

Zisman put on a performance that Massachusetts' judges will not soon forget, with irrelevant issues; appeals flying in every direction; "mystery witnesses" who contributed nothing to the case; and "new evidence" that repeated old assertions.

Throughout the entire proceeding, from the Probate Court up to the State Supreme Court, and then back and forth, with no less than 22 appeals, there was never a single decision that gave the Ellises any justification for their position. Two Massachusetts judges (one Catholic and one Protestant) were found who expressed disagreement with the law in question—but neither of them had anything to do with the case and their arguments were more emotional than legal.

More pertinent are the comments of judges who handled the case. For instance, Probate Court Justice James F. Reynolds who described the conduct of the Ellises as "absolute defiance of law"; Massachusetts Supreme Court Justice Edward A. Counihan, Jr., who said they were "wilfully and purposely evading the jurisdiction of this court"; and Chief Justice Stanley Qua of the Massachusetts Supreme Court who accused them of "flouting" legal decisions.

The irresistible conclusion from a study of court statement is that, when they could not get the child by legal means the Ellises were determined to do so by illegal means. This was made clear in the Massachusetts Supreme Court by Justice Counihan, who first formally used the word "kidnapping" in connection with the case. The Ellises, he said, "might be considered to be involved in a baby black-market transaction . . . There is a suspicion in my mind as to the way in which the Ellises got this baby. Neither was very frank in probate court."

The Mother

While the Ellises have been featured in large type and larger photos in newspapers and magazines all over the country, little attention has been given to the baby's mother. When she is mentioned, it is usually as the villain who did that awful thing—a dog in the manger who doesn't love Hildy and doesn't want anyone else to love her.

Miss McCoy (now, by the way, Mrs. Doherty, the mother of a happy family) is a retiring person without the gift of gab and the facility for making emotional statements to the press that has aided the Ellises in their defiance of the law. Though she has been trying to get her baby back since March 27, 1951, when the child was a month old, she has refused to weep in public for the press and television cameras. But suffering is a measure of love, and this mother has suffered the most unbearable humiliation for more than six years because she loves this child whom she has not been allowed to know.

While the support for the Ellises in their illegal action has been almost deafening—ranging from the man in the street who knows only what he reads in the papers to Prot-

estant bishops and church councils, which have not allowed the facts to prejudice their deliberations—Marjorie's advocates have been rare, scattered, and soft-spoken. For years the *Pilot*, Boston's Catholic newspaper, was practically alone on her side. Since the case came to national attention, other Catholic papers have joined the discussion. But the strongest voice for Marjorie so far has been that of Boston's Archbishop Richard J. Cushing.

On April 28 of this year, Archbishop Cushing spoke at a charitable dinner in Boston. He said it was his duty, as a shepherd of souls, to defend one of his people from "systematic misrepresentation and undeserved criticism by innuendo or by direct falsehood." He said that Hildy McCoy's mother has shown "a moral tenacity and personal heroism which the chivalry of any decent man and the charity of any religious person would be bound to salute."

She has been the victim, he added, of "malicious and mischievous treatment . . . from sections of the press, pressure groups and individuals with obvious motives of self-interest." For six years she has waged "a lonely, discouraging battle . . . for the vindication of a human right which no mistake of youth could possibly take from her, but which would have been forfeited in silence by a person of less character and less sense of duty . . . She kept silent when silence protected the reputation of others; she broke silence, at the risk of her own reputation alone, when it was necessary to do so in order to save the majesty of the law and the basic right of a mother."

Archbishop Cushing's speech (his only public statement on the subject) focused attention sharply on the area where it belonged. The basic issue in the Ellis case is the right of a mother to say what shall become of her child. From the way the case developed, another issue arose: the majesty of the law, the obligation of the citizen to accept the decision of a court. If the attitude of Massachusetts authorities seems rigid on this case, it must be remembered that the Ellis couple have struck a blow at two of the foundations of our society—the integrity of the family and the authority of law duly administered by the courts.

From a legal point of view, these issues overshadow almost anything else: the religious question, even though it may involve an immortal soul; the emotional questions whether this means the heartbreak of a mother whose daughter has been taken away or the natural affection which the Ellises have contracted for the girl in the six years they have held her. From a religious viewpoint, these issues are no less important: a mother has the right to direct her child; a court has the right to expect obedience; both of these rights are derived from God.

The Real Issue

Strictly speaking, the Ellis Case is not a religious controversy, al-

though some have tried to twist it into a matter of Catholic against Jew. This was made clear in one of the several statements on the subject by the Massachusetts Supreme Court:

There has been a good deal of loose talk about the difference in the religions of the parties. That was not decisive in the disposition of this case previously by the Supreme Court . . . The full court opinion by Judge Wilkins decided the petitioners are not entitled to adopt this child.

This was emphasized by Archbishop Cushing in his talk:

The problem of Hildy McCoy, which has now become the notorious Ellis case, is not a problem of Catholic versus Jew, or Jew versus Gentile, or any one versus any one else. To be properly for the rights, natural and legal, of one person does not mean to be unworthily against the religion, race or person of another. The law of Massachusetts, which protects the religious heritage of a child in the maximum degree possible within the limits of civil law and the prudence of the court, is not a law leveled against any person, any group, or any idea; it is a law designed to act properly and positively for the child, for its parents and for the rights of these.

It is a distortion, born of ignorance or a prejudiced individual interest, which pretends to see religious bias against any group in a law written to protect the rights, religious included, of the individual.

While it was probably not decisive in the case, and the adoption might have gone through if Marjorie had not withdrawn her consent, much of the discussion of the Ellis Case has hinged on a Massachusetts adoption law: Chapter 210, Section 5B of the General Laws of the Commonwealth, which reads as follows:

5B. Religious Faith To Be Protected.

In making orders for adoption, the judge when practicable must give custody only to persons of the same religious faith as that of the child. In the event that there is a dispute as to the religion of said child, its religion shall be deemed to be that of its mother.

If the court, with due regard for the religion of the child, shall nevertheless grant the petition for adoption of a child proffered by a person or persons of a religious faith or persuasion other than that of the child, the court shall state the facts which impelled it to make such a disposition and such statement shall be made part of the minutes of the proceedings.

Anyone who will take the trouble to read the two paragraphs of the law will see that it is not unduly rigid—in fact it makes specific provision for exceptions to the general rule. But since the beginning of the Ellis Case it has been a target for numerous verbal snipers. In 1955, the *Jewish Advocate* found that there was "harshness and even cruelty inherent" in the law. The New England Annual Conference of the Methodist Church protested "the policy of uprooting a child already secure in a foster home because of a difference in religious background between his foster parents and his natural parents."

The *Christian Science Monitor* said that "some revision seems needed" in the law, and the secretary to the Massachusetts Congregational Christian Conference opined that the law "is not in keeping with American principles of religious freedom." A Universalist minister found the principle of the law "abhorrent" and a Baptist spokesman described it as "contrary to the purpose of adoption" because it overemphasizes religion. Methodist Bishop John Wesley Lord denounced the handling of the Ellis case in a statement, loaded with simple errors of fact, that openly advocated defiance of the law, and he was echoed, in a milder statement, by the Massachusetts Council of Churches. None of these statements evidences that any of the spokesmen had actually bothered to read the law in question or the court reports on the trial.

The general impression was given that the law was sneaked through by "Roman Catholic pressure," and one spokesman said that such laws were on the books of only three states: Massachusetts, Rhode Island and New York. He noted darkly that all three have large Catholic populations, with Rhode Island's as high as 60 per cent.

The facts are somewhat different. When the law was passed in Massachusetts, the following persons and organizations supported it: four Catholic Bishops of Massachusetts; the Episcopal Bishop of Massachusetts; the Rabbinical Council of Boston; Councils of Social Agencies in Boston, Worcester, Springfield, and New Bedford; every leading executive of voluntary child care agencies, Catholic, Protestant, Jewish and non-sectarian; the president of the Legal Aid Society; the Public Welfare organizations of the state; the Massachusetts Conference of Social Work; the Legislative Committee on Public Welfare of the General Court (i.e. State Legislature) of Massachusetts; the Massachusetts House of Representatives; the State Senate; and the Governor.

Far from being an unusual law, it is almost identical with adoption laws in one half of the 48 states and the District of Columbia. States which have similar laws include (besides Massachusetts): Arizona, Arkansas, California, Connecticut, Illinois, Indiana, Iowa, Louisiana, Nebraska, Nevada, New Jersey, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Vermont, Virginia, West Virginia, and the District of Columbia.

The fact that the law was not "unnecessary" is borne out by figures compiled by the Massachusetts Department of Public Welfare. While most public and private agencies have usually given due consideration to religion, the state's survey revealed that "independent placements," which did not go through an agency, resulted in considerable mixture of religions. The survey counted 215 "independent placements" in the year before the Ellises took Hildy. Of these, 69

Protestant children, 52 Catholic children and 10 Jewish children were placed in homes of their own faith. Twelve children were placed in homes of mixed religion. The remainder, 72 children, were placed in homes where they would lose their original religion, as follows: 12 Protestant children in Catholic homes; 19 Catholic children in Protestant homes; 20 Protestant children in Jewish homes; and 21 Catholic children in Jewish homes. There were no Jewish children placed in Christian homes.

If any good has come from the morbid publicity given to the Ellis case, it has been the practical elimination of this disregard of religion in the state's independent adoptions.

Mythology

Since it rocketed into headlines, the Ellis Case has acquired a sort of mythological accretion—a collection of half-truths and whole lies which has completely distorted the public's understanding of the issues. Most of these fabrications seem to have been deliberately planted by the Ellises or their spokesmen. In the Boston papers, these assertions have generally been given in quotation marks as part of the Ellis viewpoint, but elsewhere, in wire services, national magazines and statements by "prominent spokesmen" they have frequently been given as pure fact. These are the points of misunderstanding:

Hildy McCoy is the Ellises' "adopted child." This is completely false. Hildy's mother has been struggling since 1951 to keep them from adopting her. Legally, her struggle has been a success. No court, in Massachusetts or anywhere else, has given the Ellises the legal right to keep the child.[1]

The Ellises have offered to raise her as a Catholic. This is half true. The offer was made, apparently for dramatic effect, at one of the court hearings in Massachusetts when practically everything else had failed. It was irrelevant to the point at issue, but Mr. Ellis embroidered on it at length and offered to "put her as a boarding pupil in a convent so she would only be with us on weekends." According to his latest statement, however, "we will raise Hildy as a Jew. It will be easier that way."

Hildy's mother wanted to put her in an institution. There are variations on this. Sometimes it is merely a Catholic "institution"; sometimes it is a "Catholic foundling home"; and sometimes it is a "Catholic orphanage." To a certain type of mind, any of these expressions has a horrible, hidden meaning: a dark, medieval dungeon; cold, damp, stone walls a foot thick; bars on the windows, and nuns gliding silently about to ease their frustrations by tormenting helpless, innocent children. It is totally false. Possibly, Hildy's mother would have

[1] The Florida courts have since given the Ellises legal custody of the child.

kept her with her family if she had been returned. But if this proved impossible, there were a number of Catholic families, all as well qualified as the Ellises or better, willing to adopt her. Qualified Catholic families have been available for this since Hildy was born. There has never been any intention of putting her in an institution.

Hildy's mother has been "pressured" into her action by sinister Catholic forces. It is hardly necessary to deny this. No amount of pressure, only the dictates of her own conscience, could have led Marjorie McCoy to suffer what she has suffered in the public press. This fact also disposes of assertions that she does not want, love, or care for her child. Nobody would endure years of repeated public mention as an unmarried mother unless she cared for something more important. Other Catholic girls in similar positions have given away their babies, out of the faith, without any kind of "pressure." The Boston Catholic Charitable Bureau did help Marjorie McCoy to find a lawyer, when she came to them for help—several months after she began trying to have her baby returned. But all the "pressure," as the court records note, was from those who wanted her to keep the matter quiet and let the baby go.

Hildy's mother let the Ellises keep the baby for years before she decided she wanted her back. This is one of the most common errors, and it is crucial. There would be some cruelty in letting the Ellises keep the child for three years (others say four and some say five) and then asking for her return. But the fact is that she asked for the child's return barely a month after she was born; a few weeks after she was given to the Ellises, when the return would have involved little or no hardship. She has been asking ever since, and the Massachusetts courts have supported her rights in this request—but without success. This last misapprehension (that she delayed for several years) probably arose from the fact that the case did not catch public attention until it was several years old.

This case involves racial or religious prejudice. Anti-Semitism is an ugly word and an even uglier thing, but there is no anti-Semitism in this case. Hildy's mother believes, along with more than 30 million other Catholic Americans, that the child's immortal soul is the most important thing she has and that the Catholic Church has the only sure means established by God to save that soul. This is the only valid reason for being a Catholic. In her insistence that the child should be raised in her own faith, she is in accord with universally accepted standard adoption procedure—a procedure which is expressly written into the laws of half of the 48 states.

Sentiment on the Ellis case has not been drawn strictly along religious lines. Many of those who have favored the Ellis plea have been Catholic, and many of those who have opposed the Ellis plea (includ-

ing several judges who have handled the case) have been non-Catholic. Jewish opinion on the case has been divided.

The real line of division on the case falls between those who know all the pertinent facts and those who respond, without thinking, to a purely emotional appeal. Most opponents of the Ellis claims have gone out of their way to avoid anything resembling anti-Semitism. On the other hand, many of those who have chosen to espouse the Ellis claim have made little effort to disguise their anti-Catholic sentiments. This is particularly true of some Protestants who have added this item as one more bludgeon in a large store of potential anti-Catholic weapons. Particularly notable for this is the *Christian Science Monitor.*

Typical of Jewish spokesmen who have expressed doubts on the Ellises' position are Dr. Melech Schachter of Yeshiva University and the Congregation Adath Jeshrun in the Bronx, New York; and Nathan Ziprin, author of a syndicated column for the Jewish press.

Dr. Schachter, speaking in May, 1954, at a meeting of the Rabbinic Alumni of Yeshiva University, declared that "the conditions of adoption of non-Jewish children (by Jewish families) are so complex that the total discontinuance of such practice is urged." He added that "The moral issue we Jews raised in the case of the Finaly children is just as potent when it pertains to Judaizing non-Jewish children. Unless express permission to change the faith of the child is granted by the real parents, no such conversion is justified."

Mr. Ziprin, in a column written in July, 1955, shortly after Ellis made his offer (later withdrawn) to raise Hildy as a Catholic, said that he sympathized with the Ellises, "but I can't see it either as a Jewish issue or one of concern to Jewish organizations."

He added that: "The way to fight a law is through repeal and the way to nullify a court's ruling is through appeal. By inviting contempt through disobedience of law, the unfortunate couple is risking loss of the public support it now seems to enjoy. Nor am I moved by the contention that they would give the child a Catholic upbringing. It sounds rather anomalous for a couple professing Jewish religious observance to undertake raising a child in the Catholic faith without watering down either their own Jewishness or the child's Catholicism."

And there, you have a skeleton outline of an unbelievably complex case. The legal facts are clear: the Ellises have no right, under any court decision, to keep the child. On the moral plane, the mother's right to say who shall have her child is as clear as it is in the state law. Emotionally, at this point, someone is bound to suffer—but the suffering could have been prevented six years ago, if Melvin and Frances Ellis had listened to a mother's plea: "Give me back my baby."

The cold war is not merely a test of economic, political or military power. It is a test of ultimates—a clash of the philosophies by which men live and for which they are prepared to die.

The Challenge of the Day*

BENJAMIN L. MASSE, S.J.
Associate Editor, AMERICA

ON THIS happy occasion I find myself torn between a desire to luxuriate in memories and my obvious duty to discharge the role of commencement speaker. I realize, of course, that I am expected to felicitate the graduates of 1957, and to sketch for them, with the wisdom and insight that are supposed to be the fruits of age and experience, the nature of the challenges that await them. Before doing so, however, I beg their indulgence for a few brief moments while I cast one fond look backward toward the cherished past.

Thirty-two years ago, almost to the day, I walked for the last time as a student across the campus of St. Norbert. The parting was not an easy one, for I left behind the trusted guides and dear friends of my young manhood.

I had spent three years here—busy, fruitful, happy-hearted years. I wish I had the power to evoke for you graduates of 1957 the spirit of those times. Our Alma Mater was smaller then—smaller in almost every way you care to mention. Apart from the church and priory, now the abbey, only three buildings dotted the campus—the venerable Administration building, beautiful Boyle Hall and the old gymnasium. The faculty and the student body were numerically only a fraction of what they are today. Our athletic coach was Mr. George Carey, and he coached everything. In similar

*A commencement address, St. Norbert College, De Pere, Wis., June 6, 1957.

Spartan fashion were other campus activities carried on.

Nevertheless, we had in those days wealth that money cannot buy. We had a faculty that was as friendly and helpful as it was learned and competent. We had a loyal and cooperative student body. And we had an intangible something which notably enriched our student lives, and which derived, I am sure, from the grace of the Master whom our dedicated teachers wholeheartedly served.

The changes that have occurred since then are so vast that we old and balding graduates find it hard to recall how our Alma Mater once looked. According to all the material criteria by which men estimate educational progress, St. Norbert College has literally leaped ahead. The dreams of the late Abbot Pennings and his colleagues, to whom this section of our country—and not this section alone—is so heavily indebted, have indeed come true. Only God knows what generous sacrifices, on the part both of the sons of St. Norbert and of their benefactors, fertilized the soil for this magnificent educational growth. And only the God who knows can fittingly reward them.

You graduates of 1957 are the beneficiaries of that progress. And that circumstance, I suggest, may be just as providential as the growth of this college has obviously been. For if ever our American nurseries of learning had to prepare their students for a challenging future, they have to do so today in this troubled mid-twentieth century.

The First Atomic Age

You are the graduates of the first atomic age. You are the graduates of an age that began when a mushroom cloud floated lazily in the air over the bleeding, shattered city of Hiroshima; of an age that will end no man knows when or how. You are the graduates of an age, in short, that has penetrated one of the last secrets of the material universe, and having penetrated it finds itself gazing in worried wonderment at a double vision—a rosy vision of a future of unprecedented wealth and progress, and an awesome vision of total and irrevocable disaster. For the first time in history, man has the power to banish from society the grim specter of want and misery; for the first time he has the power to destroy, not only the human race, but every living thing on the face of the earth.

Which vision shall we clothe with flesh and bone? Which vision, under the Providence of God, will come true?

The answer to that question is the supreme challenge that the world faces today. It is the supreme challenge that confronts you this morning as you bid goodbye to your Alma Mater and leave the campus with the record of your scholastic achievement tucked proudly under your arm.

But this is only one of the challenges that confront the class of

1957. You are the children not only of the age of nuclear fission; you are also the children of the age of the rising of the races. If the H-bomb typifies our times, so, too, does the explosive rejection by hundreds of millions of yellow-skinned, brown-skinned and black-skinned peoples of the overlordship of the white-skinned people of our Western civilization. Throughout the vast reaches of Asia and the islands of the Pacific, across the arid, oil-rich lands of the Middle East, from blood-drenched Algeria south across darkest Africa to the very tip of the Cape of Good Hope, the heady winds of liberation are everywhere blowing. We stand today, in the words of the poet, "between two worlds, one dead, the other striving to be born."

We cannot do much about the old world, the world of imperialism and colonialism. That world is dead or dying; in either case it is beyond recall. What we can do is to help shape the new world that is aborning, to see to it, so far as we are able, by our sympathy, our devotion to interracial justice, our generous material and technical aid, that these underdeveloped lands do not escape from the old colonialism only to fall hapless victims to the new.

That grim possibility, already a reality in China, in half of Korea and Vietnam, suggests a third great challenge. Even if the world at mid-century were a normal world, if the nations were at peace in Tennyson's visionary Parliament of Man, instead of wrangling as they are in the United Nations at New York, the problems of integrating the atom into modern civilization and of directing the evolution of the colored peoples would demand all the intelligence and patience and good will we possess.

The New Barbarism

But these problems have become indescribably complicated by the rise of a new, 20th-century barbarism and its unparalleled, seemingly irresistible sweep to power. Scarcely forty years ago a handful of revolutionaries stormed barricades in Moscow and St. Petersburg. Today the Red flag, symbol of atheistic materialism, of class hatred and warfare, of the secret police and the chilling midnight knock at the door, waves over the Russia of the Czars, over Poland, Hungary and the other Christian countries of Central and Eastern Europe, over the vast and ancient land of China. Tomorrow it will wave, if the shrewd and evil men in the Kremlin have their way, over the whole free world.

They must not, they will not have their way. To meet this threat to everything we hold dear and precious in life, our country has rearmed. We have assisted our friends to rearm. We have given prodigally of our substance to help the uncommitted peoples of the world resist the blandishments of Communist deception. All this has cost money. It has placed a very heavy burden on us, the heaviest burden a peace-loving people has ever been asked

to bear. As the years go on and the struggle continues, will we grow weary of the burden? Will we try to find some inexpensive way to assure our security, even though, as President Eisenhower reminded us a few weeks ago, we know in our heart of hearts that there is no inexpensive way? Will we, in a word, attempt to resign the noble role that Providence has obviously given us—the role of leader and defender of the non-Communist world?

The Kremlin believes that we will. It believes that time is on its side. It is counting on what it considers the fatal weakness of every democracy—the longing of its citizens for normalcy and an easy life of material abundance. With all the repressive power of a dictatorship, it is confident that it can smother similar longings among its own exploited people. So the Kremlin hopes to conquer the world without ever having to risk a global war. It thinks the chances good that if it maintains pressure on us and patiently bides its time, the democracies will eventually wilt under billion-dollar budgets and meekly throw up the sponge.

That disturbing consideration suggests a final challenge for today's graduates, namely, the struggle for the soul of America.

God and the Affairs of Men

Almost two centuries ago our forefathers brought forth on these shores a nation dedicated to liberty and justice under God. They had no illusions about the role of God. From the record of history, from Babylon and Carthage, from the glory that was Greece and the grandeur that was Rome, they knew that a nation which attempted to live without God would surely perish. Are we, their descendants, equally convinced of the place of God in the affairs of men?

Looking back over the years, no one would dare to boast that the American people have always and everywhere been loyal to their original dedication. There have been black pages in our history—pages that we turn quickly and prefer to forget. In our conquest of the frontier, in the development of our natural resources, in the feverish drive to achieve the world's highest living standards, have we not at times forgotten the simple truth that alone solves the riddle of life and gives it significance and nobility? Have we not forgotten that God made us for Himself, and that only in Him do we find our peace?

Yet even in our periods of preoccupation with the business of laying up stores of wealth, we have never completely forgotten God. As former President Harry Truman wrote proudly some years ago to Pope Pius XII, when he sought the support of the Holy See in his efforts for world peace:

> Your Holiness, this is a Christian nation. More than a half-century ago that declaration was written into the decrees of the highest court in this land. It is not without significance that the valiant pioneers who left Europe to establish settlements here, at the very

beginning of their colonial enterprises, declared their faith in the Christian religion and made ample provision for its practice and for its support.

As college graduates, it will not be the least of your duties to insure that the United States remain a Christian nation. Perhaps of all the challenges that confront you, this one is at once the most difficult and the most essential.

It is the most difficult because the dominant spirit of our age is secularistic. By that I mean that the divorce between religion and life that set in during the past century threatens in our day to become complete. If the faith that we profess in our churches and in the privacy of our homes were permitted to influence our public life, would our newsstands be knee-deep in smut? Would racial intolerance be a scandal at home and a source of weakness abroad? Would the businessman's expense account be popularly known as the swindle sheet? Would certain leaders of labor be millionaires, or at least live like millionaires? Would the "fast buck" be the object of so many of our endeavors and its possession so often the badge of success? Would our doctors and lawyers sometimes show a warmer devotion to fees and retainers than to the generous ideals of their noble professions?

Let us make no mistake about it. The cold war is not merely a test of economic, or political, or military power between the Communist world and our own. It is a test of ultimates—a clash of the philosophies by which men live and for which they are prepared to die. Unless we seek in our Christian faith the source of our inspiration and strength, unless we permit this faith to impregnate the economic and political life of our nation, we shall fight the cold war severely handicapped. We shall fight it with one hand tightly strapped behind our back—and thus fighting it, we may lose it.

Of all the blessings you graduates ought to be thankful for this morning, none is so precious, for yourselves and for your country, as the religious character of the education you have received. You have been introduced to the beauties of literature; you have tasted the wisdom of philosophy; you have been broadened by contact with the record of the past; you have been inducted into the secrets of science and technology. To the limits of her resources, your Alma Mater has given you a fund of human knowledge that will forever enrich your lives.

But she has given you much more. She has deepened in your minds the sacred truths spoken by the lips of Our Saviour. She has taught you to integrate the wisdom of man and the revelation of God. She has tried to make you at once good citizens of your country and good citizens of the Kingdom of Christ. If she has equipped you to become intelligent children of your age, she has also equipped you to become and remain loyal children of your heavenly Father.

So equipped, you need have no fear of the future. You need not shrink from the grave challenges that await you. You can leave the campus this morning with a smile on your lips and a song in your hearts. You can leave it clear of mind, confident of purpose, prepared to face gallantly and victoriously whatever the future holds.

You go forth with the blessing and official approval of the faculty, which rejoices with you. You go forth with the proud and loving affection of your families, whose sacrifices have made your achievement possible. You go forth with the warm congratulations of your friends and fellow students. You go forth with the prayers and best wishes of all of us.

Go forth, then, Class of 1957. Go forth with grateful and courageous hearts. And may Almighty God, who expects great things of you, always bless and guide you. May He ever be with you, dear graduates, with His bountiful love and His life-giving grace, all the fruitful days of your lives.

✣

The Enduring Standard

The norm does not mean the average, the median, the mean, the mediocre, although positivistic pedants and ill-informed journalists have endeavored to corrupt the word norm to that usage. The norm is not the conduct of the average sensual man, as described by the late Alfred Kinsey—a person who had not the slightest notion of the meaning of norms. Nor is the norm what the average 20th century Frenchman is said to think it is—simply a standard meter or gram. A norm is an enduring standard. It is, if you will, a natural law, which we ignore at our peril. It is a rule of human conduct and a measure of public virtue. It is not, professors of education to the contrary, simply a measure of average performance within a group. There is law for man, and law for thing; and it is through the apprehension of norms that we come to know the law divinely decreed for man's self-governance. The late Alfred Kinsey to the contrary, the norm for man is not the norm for the butterfly or the norm for the snake. The butterfly and the snake are quite unaware that they have norms, even though they act always upon such laws of their being. But man, if he possesses right reason, is conscious of the norms of mankind and obeys those norms that he may be truly human.—*Russell Kirk in a Commencement Address, C. W. Post College, Long Island University, June* 16, 1957.

Why does religion precipitate problems in mental health? Because we often load religious teaching with an emotional charge. Or we import into religious belief elements which have no place therein.

Religion and Mental Health*

Rev. E. F. O'Doherty

MENTAL health means a great deal more than mere absence of mental illness. It implies a degree of maturity of mind and emotional development proportioned to an individual's chronological age. It calls for integration of the personality. It signifies judgment freed from distortions due to emotional pressure and consciousness freed from obsession with self. And, among other things, it demands good interpersonal relations: with oneself, with others, with God.

Traditionally, theologians have recognized that acknowledgment of God, reverence for God, and sacrifice to God are natural to man. The true revealed religion does not destroy nature, but perfects it. So that if there is any truth in our contemporary picture of the mind and its functions—conscious and unconscious—this must be known to God; and His revelation must have been made in accordance with it. There can be nothing in His Church, its teaching, and its practice, which of itself conflicts with the demands of man's nature or interferes with mental health in the same sense defined above.

Problems in Practice

Why is it then that one meets so many problems in practice in which

*An adaptation by the editors of *Theology Digest* (St. Mary's College, St. Marys, Kan., Spring 1957) of an article which originally appeared in *Studies*, The Talbot Press Ltd., Talbot St., Dublin, Ireland.

religion and mental health seem to be in conflict? Why should religion, or religious teaching and practice, precipitate problems in mental health? Religion should serve as an integrating force within the personality and aid in producing healthy, mature men. Why, therefore, does religious teaching seem so often to produce negativism in children? Why is it that in the late teens, when the intellect has reached its peak development, religion often seems to lose its meaning, or at least its efficacy in affecting behavior? In the face of our Lord's command, "Fear not, little flock," why does religion generate or occasion in many the anxiety of neurotic guilt? Why is it that scruples, a spiritual trial, are so closely related to compulsive-obsessional behavior that even experienced confessors fail at times to distinguish the two? Why are holy people often difficult people to deal with, if religion is an integrating and maturing force? Why is there so often a religious content in the manifestations of the mentally ill?

Two factors seem to underlie all of these problems. One is the emotional charge with which we sometimes load our religious teaching. The other is our tendency to import into our religious belief and practice elements which on examination we must admit have no place there.

Why is it that one meets so many problems in practice in which religion and mental health seem to be in conflict?

In general, mental illness is a pathological condition of the emotions, or of the imagination, or both. It is not an illness of the soul or of the intellect; but it can fetter the soul and cripple the intellect: that is to say, a mentally ill person is working against a great handicap in the spiritual life inasmuch as he is limited in freedom to the extent to which he is ill. A neurotic condition admits of all degrees of severity from the almost indiscernible, which most people experience at some time or other, to the very marked condition of the major hysteric or hypochondriac. But, mild or severe, it always involves conflict—with oneself, with others, with God.

These relationships are so closely connected that you cannot disturb one element without disturbing the pattern as a whole. And disturbances of this pattern produce any one (or combination) of such effects as the following: anxiety, egoism, infantile dependence, depression, distrust of others, a sense of being persecuted (or, at any rate, of being unjustly treated) and certainly misunderstood; self-depreciation (mistaken for humility), tears of self-pity (sometimes mistaken for the "gift of tears"); and finally emotional rigidity or apathy, often mistaken for strong-mindedness and self-control.

Nature of Conflict

It is important to remember that neurotic conflict is to some extent at least unconscious; and its effect on consciousness, and therefore on

behavior, is involuntary. In such a case it is doubtful whether any exhortation to more intense moral effort can be helpful. The pressure of the conflict must first be eased, either by resolving the conflict or at least by recognizing and understanding it so that its relevance and influence can be understood, or, in an older terminology, so that the individual's behavior may be brought back under the control of reason. There is a sense in which this is much more a matter of fundamental education of the personality than of therapy applied to an illness.

Freud regarded religion itself as a neurosis. And, secondly, he maintained that religion was a refusal to cope with reality, an escape, a refuge, involving the repression of our fears and the projection of our fantasies. These statements are, of course, false. But where you find error, it is rarely without some admixture of truth. Freud's line of reasoning was that since he could discern in the genesis and practice of religion the process of repression, projection, rationalization, and the rest, that *therefore* religion was explained away and shown to be an illusion. It is equally arguable, however, that if the processes of repression, projection, rationalization and the rest are as widespread, or as connatural, as Freud claimed they were, then one should not be surprised to find manifestations of them in those who believe and practice the true religion. Our nature is not changed by the act of faith: *grace does not destroy nature.*

Ill Use of Religion

Why should religion, or religious teaching and practice, precipitate problems in mental health?

There is no doubt that religion of any kind can be a potent defense against anxiety, unconscious and childish fears, and especially the fear of death. But the truth of religion must be established independently of its functioning as a defense against fears.

The fact is that our Catholic religion, like any other, can be used to allay our natural fears and anxieties. This certainly is not its formal function as a supernaturally revealed true religion. Neither is it the essential function of revealed religion to comfort us, and ease our pain and sorrow. We recognize this in regard to bodily ills and material misfortune, so that we do not apply the false criterion of material progress as a way of deciding the merits of different religions. However, we may be inclined to forget that freedom from anxiety and the comforting of sorrow are material benefits too.

I suggest that sometimes we may be inclined to stress these "natural" benefits of religion unduly in the minds of those we teach. For some this will be helpful. For others, however, it may be disastrous. Many times we hear from young adults phrases such as: "I'm not afraid to die, so why should I need a religion?"; or "Religion only increased my anxieties instead of allaying them." It might be very important

to stress the fact that religion taken seriously will increase one's anxieties.

Faith Not Escapism

But it is the other aspect of Freud's thesis that I should like to stress: the fact that sometimes we may use our religion, or let others use it, as an escape or as a means of projection or rationalization. There is no reason to expect among people striving to lead good lives, or even among religious, a higher percentage of normally balanced minds than one finds throughout the rest of the population. This means that one should be neither surprised nor scandalized to find good, serious-minded, devout individuals manifesting strange symptoms at times. There is little doubt that people do sometimes use religion as a way of refusing to cope rationally with reality. The most obvious example of this is perhaps the Christian Scientist refusing medical aid when he is ill. But it is possible that we ourselves may on occasion be guilty, in the name of faith, of escaping from reality in similar ways. It is at times difficult to draw the line between escapism and rationalization on the one hand, and genuinely deep faith on the other. Probably the more usual thing is a mixture of all these factors.

Let me indicate some of the ways in which rationalization may appear. In difficulties we should have recourse to prayer. This is a clear obligation of the Christian way of life. But if we leave the difficulty *just because it is difficult,* and start to pray *just because it is easier than coping with the problem,* we may be rationalizing in a big way. Sometimes, too, our prayer savors of wishful thinking; and sometimes, I fear, we communicate this unhealthy attitude to our children. In the matter of temptations and difficulties it is not only the devil who tempts us; the world and the flesh are also active: by which is meant ourselves and our environment. We should not use the devil as a bogey-man to frighten children. He is very real and certainly to be feared. But I do suggest that sometimes we rationalize our own difficulties and responsibility by blaming the devil for matters which actually spring from within ourselves.

We rationalize in other ways too. In the spiritual life there is a point at which faith is purified by the withdrawal of consolation and all temporal aids to faith, so that the will clings blindly to the fact of God revealing, and the understanding seems to be clouded. Not all souls reach this stage, however, and it is rationalizing mightily to account for the minor difficulties the intellect encounters by supposing one is going through a purification of this kind.

Ritualistic Patterns or Habits

There are other ways in which we import into our religion or into our attitude towards it elements which properly belong in the context of unhealthy thinking. Compulsive-obsessional states are char-

acterized by repetitive, ritualistic patterns of behavior. They are easily identifiable when such a condition is marked. When the condition is less marked, we do not notice the compulsive element; and often it is difficult to distinguish between this compulsive factor and the simple formation of habits.

The difference can be stated rather simply like this: A habit is a facilitating mechanism which makes the carrying out of an action easier and sometimes automatic. But in a compulsive condition emotion predominates, usually the emotion of fear; and it is this which determines the subsequent behavior. May one suggest that good people sometimes exhibit a compulsive-obsessional quality in their religious practices?

Instead of praying, for example, to glorify God, or to supplicate His mercy, it is easy to fall into the frame of mind where one says a great many prayers because to omit some prayer we have adopted might bring some dire consequences. I do not wish to suggest that all good people are guilty of formal superstition. But I do think it is important that we should not exhibit in our practice of religion any element which even remotely savors of the superstitious.

Difficulties in Adolescence

Why is it that in the late teens religion often seems to lose its meaning, or at least its efficacy in affecting behavior?

Very few of the "difficulties about religion" which manifest themselves in late adolescence or early adulthood are really "religious" or "theological" difficulties. Most of them are either moral problems, or mental health problems, or a combination of both.

The sixth commandment is an obvious context in which an apparent religious problem will appear. The difficulty primarily is a moral one, perhaps, which precipitates an emotional one—fear, or neurotic sense of guilt, or a compulsive attitude, or desire. Sometimes the young person in this condition has recourse to rationalization. He might say: "I cannot help it anyway," or "It cannot be wrong because it is so natural." But more often he has recourse to projection: the attributing to some other thing or person the responsibility for one's own condition. Thus he may say: "I would not have this fear, or this sense of guilt were it not for God, or the Church, or the priests, etc." The next stage is easy. First, fearfully, and then more consciously he begins to deny the existence of God, or to repudiate the Church. Since the rejection of God or of the Church takes place on an emotional basis, rational arguments for the existence of God, or lectures on the historicity of the gospels will often have little or no effect.

Sometimes again the process is even more "psychologically" colored than this. A child's attitude to his father, for instance, is very relevant in understanding his later attitude to God. The problem of the existence of God is obviously independent both of the genesis of the idea

of God in the child's mind and of his emotional attitude towards Him. But the child's emotional attitude toward God is certainly affected by his attitude toward his father and toward authority generally. For if in the natural order a child dreads his father, fears him, regards him only as the source of frustration and repression, it is only psychologically natural for the child to import something of these attitudes into his attitudes toward God.

Grace does not destroy nature, and the spirit by which we cry, "Abba, Father," will be colored by the affective tones which the word bears in the natural order. Thus it seems that at least some of those who go through a period of religious revolt in their late teens are experiencing a struggle on the natural plane, perhaps in the unconscious, for emancipation from an emotional conflict. This is not to relieve them of all responsibility for their attitude. Giving a natural cause for the attitude does not mean that their acts are wholly determined by such a cause. But it does point out how we might set about straightening things out: relieve the emotional pressure first.

Why does religious teaching seem so often to produce negativism in children?

Sometimes, perhaps unwittingly, we generate in young people an attitude of negativism by setting up the wrong emotional currents, so that while their intellect and will are with us, their behavior is the opposite of what we and even they desire. Many have been confronted with the widespread phenomenon of the young person who in her own words "cannot get along with her mother, or her father, or her teacher, etc." There is often a deep, genuine, mutual love involved, together with the inability to express it, or to act in accordance with it.

This inability is due to emotional factors. Such negativism on the part of the child is a reflection of the parent's or teacher's attitude. The parent often thinks he will achieve his purpose by telling the child what to do, but he has no real confidence that the child will do what he tells him. The child hears the instruction, but "feels" the lack of confidence by a process called empathy. It is this which determines both his attitude and his behavior.

I suggest that children behave much more in accordance with what they think we expect of them than in accordance with what we tell them to do. This parental situation is imported into matters of religious practice. We generate a mental revolt by coloring our instruction with the wrong affective tone, through lack of real confidence that they will rise to our level of aspiration for them.

Natural vs. Supernatural

The greatest difficulty in the problem of religion and mental health is to keep clear the distinction between the natural and the supernatural orders. The difficulty derives from the fact that the supernatural permeates the natural in so many

ways—we ourselves are not departmentalized but live a natural and supernatural life at one and the same time; we use natural means in teaching religion; we are not always clear about the distinction between the will of God as manifested through secondary causes and direct divine intervention.

Thus the typical malaise and acute insecurity of the adolescent is not automatically "cured" by prayer. And similarly, the typical anxiety state of middle age is not necessarily a "spiritual" trial. Both these conditions are due to natural causes: the one to the threefold conflict between physiological, emotional, and intellectual maturation which proceed at different rates; the other to the awareness of declining powers, the sense of failure or futility, and the difficulty of adjusting to a new tempo of life.

Anxiety and Neurotic Guilt

Why does religion generate or occasion in many adolescent and middle-aged persons the anxiety of neurotic guilt?

In these typical conditions, weird and frightening mental contents will appear, welling up from the deep unconscious. But though guilt, sin, temptation, heaven and hell may play important parts in the mental life of an individual so suffering, we are not yet in the presence of a religious problem. It is inevitable that what has been or has appeared to be of very great importance in one's normal healthy life (in this case religion and religious practice) will appear at the focus of a disturbed thought process. Any natural misfortune or suffering can be used to advantage by the believing Christian, but a natural misfortune or suffering is not *of itself* a spiritual trial. I stress this because often these natural ills of mental life have been represented either to or by the sufferer as straight spiritual trials, whereas in such conditions spiritual effort may only aggravate the existing situation.

It is important to remember that neurotic symptoms of a compulsive character may be worsened rather than cured by having recourse to repetitive or vocal prayer. It is also important to note that the emotional guilt of the adolescent and the middle-age anxiety state have little if anything to do with strict theological guilt for sin. The latter is a rational judgment that one has done something morally wrong. The guilt-feeling of the neurotic, on the other hand, is an emotional state composed of many elements including fear, self-loathing, hatred, and so forth.

Scruples

Why are scruples so closely related to compulsive-obsessional behavior that experienced confessors fail at times to distinguish the two?

Thus it is tremendously important to distinguish properly between "scruples" in the theological sense and neurotic compulsive behavior. And both these should be distinguished from the normal fear and dread of sin. The scrupulous person

is going through a spiritual trial which, properly used, can advance him on the spiritual plane. The neurotic, by the very nature of his neurosis, is handicapped to a greater or less degree in all that respects voluntary and therefore meritorious action. The person who cannot finish the rosary because he *must* repeat each Hail Mary until he is satisfied is sick. But the man whose conscience is troubled by each little imperfection as though it were a mortal sin may be truly scrupulous but mentally healthy.

The simplest test I can think of is to look for the motive. If the motive is fear, or pride, or if one can be reasonably sure that greater and more serious matters are being ignored, one can assume either an unhealthy mental condition or malingering. But if the motive is a noble one and the rest of the personality is fairly well integrated, one may suspect a genuine case of scruples. Even here, however, one should be loath to acknowledge a genuine spiritual problem to the exclusion of a natural one, and one should be especially careful not to let adolescents get hold of the idea too easily that they are "scrupulous." Often a little more care in the examination of conscience would do them a world of good.

Religion and Maturity

Why are holy people often difficult to deal with, if religion is an integrating and maturing force?

We must be careful not to think that if people know the good they will automatically do it. If they do not know what is right, it will indeed be difficult for them to do it. But it is certainly not true that mere knowledge will bring about good behavior. Very often it is not the cognitive side of mental life—knowledge—that most directly influences our behavior, but the conative side: the emotions, appetites, desires—in short, concupiscence. Knowledge does not allay concupiscence nor does grace eliminate desire.

On the other hand one should not assume, as do many contemporary psychologists and some moralists, that if one behaves in ways that conflict with the state and degree of one's knowledge, there is something wrong with one's mental life. It is precisely because one can so behave that moral behavior is possible. Since we are dealing with human beings, it is to be expected that behavior will at times not measure up to the degree of knowledge possessed, or that some people will behave in ways directly opposed to the instruction given them.

Educational Malformation

Why is there so often a religious content in the manifestations of the mentally ill?

Finally, does our actual instruction in religion sometimes lead to unhealthy ways of thinking and acting? Consider the simple error of telling children that their souls are like little angels, that after death they will become little angels, too. This is probably harmless in most

cases, but it can introduce a dichotomy into human nature that can cause severe conflict later on. This may sound like an exaggeration, but one certainly finds adolescents and young adults who are unable emotionally to accept their own human nature in its fullness.

Again, we are not always sufficiently careful in our teaching about sin, guilt, and punishment. The notion of sin is sufficiently terrible not to need a charge of emotional horror to bring it home to children. Emotional horror, fear, dread, anxiety—all these generate, not an awareness of responsibility for wrongdoing, but neurotic guilt which is not a salutary experience. In treating punishment of sin we sometimes give the impression that retribution follows even in this life, that evils and misfortunes which befall people are God's reactions to their sins. This can be interpreted in a perfectly sound theological sense, but it is extremely difficult to do so accurately. To the child's mind it is often a purely literal and anthropomorphic operation.

Fortunately, the mind, like the body, has its own ways of dealing with some of its unhealthy conditions, so that the vast majority of people grow to maturity without meeting any of the dire problems I have been considering. But there are always the few who suffer very much. With the apparent increase of neurotic conditions, or the decrease in the ability to cope with the conditions from within the individual himself, it behooves us wherever possible to lessen the precipitating causes. Prophylaxis is always better than treatment.

✣

The Meaning of Humility

In everything you do you will act either as a proud or as a humble man. There is no alternative in practice—even in your acts of virtue. Hence humility has as many possible ramifications as pride, and consequently as many facets. Its practice may lead us to deprecate praise, to evade the limelight, to keep silent, to be tolerant and kind towards another, to speak of our unworthiness, to smile at a rebuff or a slight or even what appears to be disaster. Yet, humility in itself is none of these things. It is something very simple—*it is a realization of our creaturehood*—a true knowledge of ourselves in relation to God.—*Nivard Kinsella, O.C.S.O., in* Sursum Corda, *July,* 1957.

Our courts present a picture of Americans suing in hopes of hitting a jackpot, of citizens shirking democratic obligations, of juries disregarding principles of justice and of Justice herself flattened by a mountainous case load.

The Trouble with Juries*

HARRY HAMILTON

STARTED in England more than seven centuries ago, trial by jury is almost sacred in American political life. It's often referred to as "the palladium of our liberties." DeTocqueville wrote that it raised the people "to the bench of judicial authority and invested them with the direction of society." Apparently a good thing, our jury system.

But lately it has come in for considerable criticism. The complaints, timid at first, are getting bolder, and they come from several quarters. It's said that many jurors are a low caliber sort, that jury trials drag out and deny justice by delaying pending cases, that juries think with their hearts instead of their heads, that they're giving away too much money nowadays and undermining public morality.

What's going on? Is this an attack on democracy?

No. Hardly anybody is against the *idea* of trial by jury—only the way it's working out.

Most complaints arise in connection with civil cases. You can see why when you look at the ground rules. The Constitution of the United States provides that "in suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved." As for the juries themselves, the federal jury code provides that any citizen over 21

*Reprinted from *Minutes*, 246 North High St., Columbus, Ohio, April, 1957.

can be a juror unless he's a criminal, or is unable to read, write, speak and understand the English language, or is physically or mentally incompetent, or is otherwise disqualified by state law. In other words, practically anyone can demand trial by jury and practically anyone can serve on the jury.

While this is certainly democratic, it leaves the door wide open for trouble.

Our most obvious trouble today is that the courts have become grossly overburdened. This is not an accusation, just a plain statement of fact. It's quite common for cases to be delayed a whole year before coming to trial, and in some places people must wait more than three years to get justice in the courts. In the meantime, wrongs may be perpetuated and damages may mount to the point where justice becomes difficult, if not impossible.

For this our jury system is to blame, some say. Rounding up jurors takes time. They must be examined and instructed. Then the whole business of presenting and explaining the evidence in the case before the jury is time-consuming. Cases pile up. Two or three new ones are filed while one is being tried. The system seems to be just too slow and cumbersome to take care of our modern demands for justice.

Furthermore, juries are frequently blamed for creating the very demand they're unable to handle. By giving away large chunks of money in damage suits, it's said, juries are encouraging people to sue one another—sometimes on the flimsiest grounds. One woman, not long ago, was awarded damages by a jury on the grounds that an auto accident she merely *witnessed* caused her to have a miscarriage. Medical testimony notwithstanding, the hapless motorist had to pay off. In another case, a jury was asked to award more than half a million dollars to a motorist who claimed he had a heart attack as the result of being stopped by a city policeman—again, medical testimony notwithstanding.

Not only are juries making it easy to collect, it seems, but they're making the rewards more attractive. Personal injury awards of $100,000 and $200,000 no longer bring whistles of astonishment. And even run-of-the-mill cases have been inflated. In New York, for example, the average jury award has tripled since 1940.

Digging deeper into the problem, some critics assert the average juror just isn't intelligent enough to judge a case fairly. This isn't the juror's fault. It's the fault of our intelligent, responsible citizens who duck jury service by pleading other commitments, indispensability to employer, or an aversion to sitting in judgment. Only about three or four percent of the population ever become jurors. The result is that jurors who do serve often come up with incredibly confused verdicts. Take the famous Dunn case. The jury brought in a verdict of guilty on the charge of "maintaining a nuisance by illegal possession of liquor," but on the charge of "illegal possession of liquor," the same jury said—not guilty.

But one of the most serious criticisms is that juries today are beginning to award damages even where there is no liability on the part of the defendant. In effect, they say: "We know you are not to blame for the plaintiff's injury, but we order you to pay the damages anyway because he deserves money." This, as one writer has pointed out, is not justice but welfare work, and has no place in a court of law.

All this adds up to a total picture that's not very flattering. It's a picture of Americans suing one another indiscriminately in hopes of hitting a jackpot, of citizens shirking their democratic obligations, of juries disregarding the principles of justice, and of Justice herself almost flattened by the mountainous case load.

What can be done? Numerous suggestions have been offered—everything from abolishing trial by jury in civil cases, to decorating the jury rooms a little better. Some of the proposals have been tried out, some have not. Here they are, in no particular order:

Use advertising and public relations techniques to make jury duty more popular and more meaningful to the citizenry. We would then have more people willing to serve on juries. Attractions such as increased pay (jurors now get about three dollars to five dollars a day) and more pleasant jury room appointments would help. The results, according to the suggester, would be improved trial proceedings and, supposedly, speedier justice and shorter delays.

Improve methods of selecting jurors, the way Illinois did in 1953. Jury commissions were set up for the sole purpose of qualifying and instructing prospective jurors. The three members of each commission are appointed by county judges, and perform a sort of educational job as they select jurors. As a result, Illinois citizens are better informed, more enthusiastic about jury duty. The implication is that they do a better job.

Make more use of elderly, retired persons as jurors. This part of our population is getting bigger all the time. Our elders might have more mature judgment, they do have plenty of time, and would find jury duty a significant and rewarding activity. They might do a better job, and less time might be wasted in selecting and qualifying them.

Remove all auto accident cases from the courts and turn them over to a compensation board. Since these cases make up a large bulk of the courts' work, other cases could be tried with much less delay. The board, perhaps constituted as a small court, might be made up of a judge, a doctor, and a layman who would decide the case without a jury.

Conduct damage suits in two distinct proceedings. As now conducted, the questions of 1) liability and 2) extent of damage are intermingled and confused, and this can waste much time. The first part of the trial would be concerned solely with the question of whether the defendant is liable for damages. Af-

ter liability is determined, the court could then proceed to the second question. However, if the defendant is judged *not* liable, there would be no need to question the extent of damages, and the second part of the trial could be dispensed with. Long, drawn-out discussions of the plaintiff's vital statistics and medical testimony would be eliminated, which would greatly speed up the course of justice.

Award damages on the installment plan instead of in a lump sum. This proposal relates to the way extent of damage is commonly determined. When the plaintiff has suffered permanent injuries, for example, his lawyer usually evaluates them on a lifetime basis. From life insurance actuarial tables, the plaintiff's life expectancy is determined—say it's 25 more years. Loss of wages is projected for 25 years, pain and suffering for 25 years, maybe ridicule and embarrassment for 25 years. It's all added up to a lifetime sum of money, which the lawyer asks the jury to award. This is only vaguely equitable. The man may live 40 years instead of 25, and how can you put a lump sum value on pain that may or may not continue for those years? Furthermore, the plaintiff doesn't actually get the full lump sum. Up to one third or more of it goes to the lawyer for his fee. If the jury brought in a verdict of, say, "200 a month" the award might better fit the damages actually suffered.

The above suggestion might have another value. It might discourage people—those who have the urge—from attempting to use the trial court as a quick money machine. Jackpots reduced to a monthly payment plan might look a little less attractive.

While it's easy to find fault with our jury system and the jurors, we ought, in all fairness, to note that jury duty is both a difficult and delicate task, and that the wisdom of Solomon isn't commonly available. The juror has to acquire a legal education in one day, make decisions in medical matters where even the experts disagree, interpret instructions that even many lawyers don't fully understand. It's a tribute to the system, and to our citizens, that jurors gain satisfaction from their job. More than 90 percent of them, according to a study by the University of Chicago Law School, would like to serve again. Once a juror starts serving, he almost always discovers he's participating in something serious and important.

This doesn't alter the picture, though. Our jury system isn't working as well as it should, and we can only expect the quality of justice to deteriorate until the reasons for the trouble are found and corrected.

We cannot overestimate the importance of a vigorous intellectual life among lay Catholics. The Church will progress in proportion to the degree in which the laity become Catholic thinkers.

Needed–Catholic Intellectuals*

MOST REV. WALTER P. KELLENBERG
Bishop of Rockville Centre

ONE DAY in the early 1900's Pope St. Pius X, while conversing with a group of Cardinals, put to them this question: "What is most necessary today for the salvation of society?" One Cardinal answered, "The building of schools." "No," was the Pope's reply. Another ventured, "To increase the number of churches." Again the Pope said, "No." "To speed up the recruitment of priests," suggested a third Cardinal. "No, no," replied the Pope. "What is at the present time most necessary is to have in each parish a group of enlightened laymen, virtuous, resolute, and true apostles."[1]

The call for virtuous, resolute lay apostles has been repeated by every Pope of the twentieth century. Your very presence here this morning, as members of the Retreat League in the great Diocese of Buffalo, testifies to the fact that you are at least aspiring sincerely to virtue; and, furthermore, your active participation in such an impressive organization suggests a definite resoluteness of purpose and a wish to use your corporate influence for the good of the Church as true lay apostles. Yes, virtuous you are, resolute you are. But today we wish to put emphasis on another adjective used by Pope St. Pius. Permit me to repeat his words: "What is at the

*A Communion Breakfast address, St. Columban's Retreat League, Buffalo, N.Y., January 20, 1957.

[1] This story was originally quoted in *L'Ami du Clergé*, No. 27, July 7, 1938. It is repeated by J. M. Perrin, O.P., *Forward the Layman* (Westminster: Newman, 1956), p. xiv.

present time most necessary is to have in each parish a group of *enlightened* laymen." This great Pope, standing as he did on the very threshold of the twentieth century, and seeing as he did, with almost prophetic vision, the conflicts in which the Church was to become involved, called for a vigorous intellectual life in Catholic laymen on the parish level. It is about your responsibility as lay apostles to the intellectual life of the Church that we wish to speak this morning.

The Noblest Faculty

For many reasons the word "intellectual" is suspect among Americans generally. It suggests the ivory tower, the visionary, the impractical. Certainly the average American would consider it more of a compliment to be called practical than to be called intellectual. But if we adhere to fundamental meanings, and forget for a moment individual people to whom we have applied the tag "intellectual," there is no reason why we should be at all suspicious of the word.

In the first place, the intellect is our noblest faculty, the greatest of all our endowments given to us by God. The intellect, more than anything else, is what makes us distinctly men and superior to all the lower orders of creation. When we profess that we are made to the image and likeness of God, we should remember that it is in our intellect that we most nearly reflect the image of the Divine Logos, the eternal Son of God. It is through the exercise of our intellect primarily that we shall enjoy the eternal possession of God; the joy of Heaven will be for us a never-ending intellectual experience. If we have any reason at all to be proud that we are human beings it is first and foremost because we are intellectual creatures.

Keeping to such a fundamental meaning of the word "intellectual" we have a basis for describing what we mean by a Catholic intellectual. In most cases he is a Catholic who has been exposed to some form of higher education beyond high school; we say "in most cases" because we cannot rule out the possibility of a man's acquiring an equivalent status by self-education only.

But, whether his education is formal or not, the Catholic intellectual is one who has acquired a certain store of wisdom and knowledge. And yet he realizes how little he knows and is constantly trying to add to that little. No matter what his training has been, he has not been satisfied to make a job the final goal of his education. Because he is a Catholic he has explored and continues to explore, beyond the pages of the catechism, the sublime meaning of his Faith. Through a regular perusal of Catholic newspapers and periodicals he keep abreast of the issues confronting the Church in the modern world. To extend his knowledge and deepen his faith he reads Catholic books. To enter fully into the liturgical life of the Church he makes intelligent use of a missal

at Mass. He makes a periodic retreat for the purpose of quickening his zeal and nourishing his personal spiritual life. For him to live a mature and enlightened Catholic life in his primary concern. But he does not, for that reason, lose sight of other values and other concerns. "He cannot cut himself off from the world above which he must, nevertheless, rise."[2] Even as a Catholic he has an obligation to be interested in the temporal order.

To keep oneself unspotted from the world is a mere negative ideal, and though necessary is not enough for the lay apostle. For Christianity seeks to transform the world in order to redeem it, and the Church seeks lay apostles precisely because they are living in the world. The vocation of the lay apostle is to transform, not some imaginary world in which he might prefer to live, but the real world of the twentieth century in which he finds himself at this moment living. To have any influence whatever over this world he must respect whatever is of genuine value in it. He must be aware of its scientific and cultural achievements; he must be abreast of all that is good in either science or the arts. The easy temptation to ignore or minimize what is being done today in art or literature or science is to render his own efforts ineffectual as an apostle in the modern world.

This rather long description of the Catholic intellectual may leave a false impression in your minds. You may feel that the qualifications which we have enumerated can be realized only in a Doctor of Philosophy. We do not wish to create any such impression. Anyone of you can fulfill the role of a Catholic intellectual because all such a creature really is, is an intelligent Catholic, a Catholic who is completely alive, alive to his Catholic religion and alive to the world in which he lives. He is simply the enlightened layman spoken of by Pope Pius X, who envisioned a group of such Catholic men in every parish. Where else can the Church turn for such enlightened laymen if not to you who are the backbone of your respective parishes?

Importance of the Intellectual Life

Of all the various forms of the lay apostolate we would put that of the enlightened Catholic in the place of first importance. We cannot overestimate the importance of a vigorous intellectual life among lay Catholics to the welfare and progress of the Church. In their many statements on Catholic Action and the lay apostolate the Popes have never conceived the lay apostle as a mere messenger boy to do the leg-work for the clergy. It is true, lay apostles must always work under the direction and guidance of their bishops and priests. But they will be effective apostles to the degree that they are in themselves Catholic thinkers and Catholic leaders.

---

[2] Yves de Montcheuil, *For Men of Action* (Chicago: Fides Publishers, n.d.), p. 59.

In this respect we can perhaps take a page from the book of the Communists. Wherever communism has penetrated it has first sought to make converts of the intellectuals. One intellectual is worth more to communism than ten manual laborers, because the intellectual will carry the seed of communism into circles of influence. Communism holds intellectuals in both respect and fear; wherever it has failed to convert the intellectuals of a country it has sought to exterminate them. We know that in the eyes of God the laborer or peasant is just as important as the intellectual. But as far as the apostolate is concerned, the more enlightened the Catholic layman is, the deeper his grasp of Catholic theology, the fuller his participation in the intellectual as well as the liturgical life of the Church, the more effective will he be as a Christian voice in the modern world.

American bishops of the past have been sensitive to the need for an enlightened laity. Preaching before the Third Council of Baltimore in 1884, Bishop John Lancaster Spaulding of Peoria declared, in words that are just as true now as they were then, "We live in the midst of millions who have indeed good will towards us, but who still bear the yoke of inherited prejudices, and . . . conclude that Protestantism is the source of enlightenment, and the Church, the mother of ignorance."[3] Bishop Spaulding warned that to destroy such a false impression it is not enough to point to the great achievements of the past, nor is it enough to point to our physical growth. But looking to the future, he expressed the hope that, "When our zeal for intellectual excellence shall have raised up men who will take place among the first writers and thinkers of their day their very presence will become the most persuasive of arguments to teach the world that no best gift is at war with the spirit of Catholic faith."

Another great prelate of the 19th century, Archbishop Ireland of St. Paul, preaching in the Cathedral of Baltimore in 1889 on the one hundredth anniversary of the establishment of the American hierarchy, said, "This is an intellectual age. It worships intellect. It tries all things by the touchstone of intellect . . . The Church herself will be judged by the standard of intellect . . . Catholics must be in the foreground of intellectual movements of all kinds. The age will not take kindly to religious knowledge separated from secular knowledge."[4]

The same archbishop, speaking at Notre Dame University, on the occasion of its fiftieth anniversary, called for an enlightened laity. He said, "The laity are the Church as the world sees it . . . It is through

[3] Bishop Spaulding on the Intellectual Weakness among American Catholics, from J. T. Ellis (ed.), *Documents of American Catholic History* (Milwaukee: Bruce, 1956), pp. 431-32.

[4] John Ireland, *The Church and Modern Society: Lectures and Addresses* (Chicago: McBride, 1897), p. 74.

the laity that the influence of the Church is brought to bear upon the world . . . Does the Church wish to prove to America her divine mission? Then let the Catholic laity be preeminent by their intelligence and virtue . . . Wherever intelligence is at work, in literature, in scientific inquiry, in the management of large enterprises, in statesmanship, Catholic leaders must occupy distinguished places."[5]

In our own century another illustrious bishop, the Most Reverend John T. McNicholas, Archbishop of Cincinnati, wrote: "Certainly one of the very effective means . . . of making clear the Catholic position, and of opposing Catholic Action to subversive action is to give our country a well-informed Catholic laity, guided by the Hierarchy . . . We must not accept mediocrity. We should not rest until we reach that position of preeminence which the children of the 'Mother of Learning' should rightfully occupy."[6]

What has been the response of American Catholics to the pleas of Spaulding, Ireland, and McNicholas? How have our American Catholics responded to the call of St. Pius X for an enlightened laity? Has there been an intellectual growth in Catholic America to correspond with our phenomenal physical growth? From one standpoint there certainly has been intellectual growth. We can point to a Catholic school system which has not only paid its own way but has won a position equal, if not in size at least in quality, with the American public school system. As of 1956, there were 3,544,598 pupils enrolled in our 9,568 elementary schools; 672,299 pupils in our 2,383 high schools. We can point to not less than 254 Catholic colleges and universities, with an enrollment of 241,709 students.[7] Never before in a single country have so many students had the opportunity of a complete Catholic education from grammar school through the university. Never before have so many Catholic youths had the advantage of higher education. For this we can be duly grateful to the generosity of the American Catholic laity and to the material prosperity which the Church has enjoyed in this country.

Let us not, however, succumb to the fallacy of numbers. From another standpoint the intellectual growth of the Church in America has not been commensurate with her material growth. From another standpoint American Catholics have failed to heed the appeals of bishops and Popes for an intellectual apostolate. In a memorable address entitled, "American Catholics and the Intellectual Life," given at St. Louis in 1955, Monsignor John Tracy Ellis, Professor of American Church History at the Catholic University of America, reported a de-

[5] *Ibid.*, pp. 232-34.

[6] John T. McNicholas, Preface to *Catholics and Scholarship*, edited by John A. O'Brien (Huntington: Our Sunday Visitor, n.d.).

[7] All figures from *The Official Catholic Directory*, 1956.

plorable failure on the part of American Catholics to contribute to the intellectual life of our country. He said: "The weakest aspect of the Church in this country lies in its failure to produce national leaders and to exercise commanding influence in intellectual circles."[8]

With ample documentation Monsignor Ellis presented reasons for this failure. Four of these reasons have pertinence for our Catholic laity. The first has to do with our history. Between 1820 and 1920 the American Church absorbed into its fold nearly 10,000,000 immigrants. The primary responsibility of Church leaders "to provide the rudiments of religious instruction and the facilities for Mass and the Sacraments left little time, funds, or leisure for a more cultivated training."[9] No shred of blame for intellectual impoverishment has been or ever need be cast upon these courageous immigrants who faced the twofold problem of material poverty and cultural assimilation.

The same historical circumstances can explain the second of Monsignor Ellis's reasons, the absence of an intellectual tradition in American families. But his third and fourth reasons touch us deeply. For them we do bear some responsibility.

The American Catholic laity have failed to produce intellectual leaders *because of a lack of serious reading habits,* and *because of undue preoccupation with material prosperity.* One can say in extenuation that these are typical failures of the American public generally. But failures they are, and for Catholics they are more serious failures because they have stood in the way of our producing an enlightened laity; they have stood in the way of our influencing the world in which we live; they have stood in the way of our providing Catholic leaders in proportion to our Catholic population. They are failures that may very well touch the conscience of you men present here this morning. Is it not very concretely the challenge of secularism as it reaches into the inner sanctuary of the American Catholic home? With some reservation as to definition of terms we can agree with the eminent Catholic historian, Christopher Dawson, when he says, "The challenge of secularism must be met on the cultural level if it is to be met at all."[10]

How can you Catholic men meet this challenge of secularism on the cultural level? How can you make up for past or present failures to cultivate a vigorous Catholic intellectual life? What can you do to give the Church on the parish level groups of enlightened lay apostles?

Your reaction to this concern of the Church for intellectual growth

[8] John Tracy Ellis, *The American Catholic and the Intellectual Life* (Chicago: The Heritage Foundation, 1956), p. 16.

[9] *Ibid.*, p. 18.

[10] Christopher Dawson, "The Challenge of Secularism," *The Catholic World,* CLXXXV (Feb. 1958), 329.

can be constructive in both a negative and a positive way. On the negative side we can urge you simply to *scorn not*. Do not look with disdain on intellectual or cultural interests. It has been said recently by some Catholic leaders that a spirit of anti-intellectualism prevails among many Catholics in America. Whether the charge is true or not we cannot say, but such a spirit, if it does exist, would be quite contrary to the teaching of the Church. Father Sheerin, the editor of *The Catholic World*, has said rightly that "an anti-intellectual Catholic is quite as preposterous as an anti-religious Catholic."

At any rate, for many Americans—not just Catholic Americans—words such as "culture," "art," and "literature," have acquired unfavorable connotations. This is unfortunate, because in so far as these words refer to genuine values and not artificial values they deserve our profound respect. The world of values consists of a system of inter-relationships that cannot be disentangled; religious values and aesthetic values, truth and beauty, are entwined at the root. If you pull out the one, or deny it validity, you endanger the other in the process.

On the positive side you can contribute immeasurably to the growth of a Catholic intellectual life by fostering good reading habits in your children. This means first providing them with books in the home. Whether television or books will ultimately capture the minds of our generation we have no way of predicting. But we are sure that children will never develop a spirit of intellectual inquiry unless they are surrounded by books. It will take generations perhaps to develop what Monsignor Ellis calls "an intellectual tradition" in our American Catholic families. Certainly, however, we shall be guilty of grave neglect if we do not sow the seeds of that tradition now. We urge you to be sowers of Catholic enlightenment and Catholic culture for the future apostolate of the Church in our country.

There remains still another way in which you can contribute to the growth of an intellectual apostolate. That is by guiding your sons and daughters in the direction of scholarly careers. Thanks to the excellent institutions of higher learning in your diocese, most of your children will have the opportunity of a Catholic college education. Many of them will seek to enter a recognized profession. As parents you will be happy to see your sons become physicians or lawyers or business men, perhaps because these professions will offer them an immediate guarantee of social and financial status in the community. But more than anything else today the Church in America needs young men and women who are willing to devote their lives to a career in the physical sciences, the social sciences, or the humanities.

Your sons and daughters who have the ability should be guided into liberal studies and ultimately to one of our distinguished gradu-

ate schools. It might be something of a shock to a Catholic parent whose son said he wanted to be a sociologist, an economist, an anthropologist, a nuclear physicist, or even a college professor! Yet these are the people who wield influence far beyond their immediate lives. These are the people who influence the future, either as apostles of Christianity or as apostles of destruction. More than any other these are the people we need to enlist in the lay apostolate in our century if the Church is to provide intellectual leadership to contemporary America and to restore all things in Christ here in our native land. The scholar can boast of little worldly glory and often very little material wealth, but with his noble self-sacrifice, with his tireless and unremitting labor he can help restore to the Church in our time the titles by which she was known of old, "Mother of Learning," "Mother of Saints and Scholars."

To provide the setting for a more literate Catholic laity and to provide the guidance for future Catholic scholars may well be your most significant contribution to the lay apostolate. But you are not only sowers of a future harvest; you are laborers sent forth to reap a harvest in your own generation—not eleventh-hour laborers but laborers who must bear the burden and the heat of the day. If, as the case may be, the heat is the heat of inherited bigotry, the heat of misunderstanding, the heat of bitter controversy, you must be there with an intelligent answer and an eloquent defense of the Church's position. If false intellectuals sow cockle in the field you must be there as true Catholic intellectuals to separate and preserve the wheat of Divine Truth. For even the unbeliever, even the enemy of the Church, if he is to live, must come to eat the same holy bread of faith, the bread of Christian truth, without which no knowledge or truth has the power to save the world.

✣

Catholics in the Ultra Field

When Catholics move into the ultra field, they become ultraconservatives rather than ultraliberals. We don't have a ready explanation for this but we think the facts bear us out. We must confess that we don't know any Catholics or Catholic publications that would fit our description of the ultraliberal. Perhaps there are some. We have a suspicion, however, that they are the product of the perfervid imagination of the ultraconservatives to whom anybody to the left of George III in social outlook or political views is a dangerous radical.—*Ralph Gorman, C.P. in* The Sign, *June,* 1957.

Between the individualism of the 19th century "robber barons" (and their lesser counterparts today) and the tyranny of modern communism there exists a philosophy of public responsibility underwritten by free citizens.

Public Housing*

JOSEPH B. SCHUYLER, S.J.
Professor of Sociology
Loyola Seminary, New York

RECENTLY reported interest in new public housing for Peekskill is most welcome. That it has awakened public response is seen in the letters of Mr. Kenneth Walter and Mr. Frank Lepore to the *Star* last week. The issue deserves further comment and probably will receive it, but meanwhile I should like to remark on those aspects of Mr. Walter's letter which Mr. Lepore's enlightening and strong answer did not consider.

Mr. Walter's main worry is that "the sovereign power of the State should be used to take property from A and give it to B"—his point being that through taxing some people the public is favoring others. His complaint is based on an obviously individualistic philosophy which has always been warmly supported by many Americans.

It should be clear that individualism does indeed have much to recommend it in the history of American achievement. It is also clear that the opposite philosophy, that of (state-controlled) collectivism goes against our American heritage of freedom and personal initiative.

However, as in so many areas of life, wisdom calls for a stand midway between extremes. Between the

*A letter to the Editor of the Peekskill *Evening Star*, Peekskill, N.Y., May 22, 1957.

individualism of the 19th century "robber barons" (and their lesser counterparts today) and the tyranny of modern communism there exists a philosophy of public responsibility underwritten by free citizens. It doesn't have a popularly recognized name, but we might call it solidaric or common-good democracy. It stands for the twin recognition that all citizens have an obligation to contribute for the common good, and that Society has an obligation to supply for the common good.

We might call these obligations the two sides of the coin of social justice, a virtue demanded of all citizens whether governed or governing.

There is another principle involved in solidaric democracy, namely, subsidiarity, which requires that a higher power, e.g., government, not take over the functions of a lower power, e.g., private persons or groups, unless the latter is incapable and/or unwilling to perform them.

Thus, the State should not provide services—whether roads, post, communications, schools, housing, recreation, retail goods, etc.—unless in the case of necessity and nonprovision by private groups. This principle guarantees protection both of private initiative and of the rest of the common good.

Why Public Housing

So much by way of necessary introduction. As applied to the point at issue, further public housing in Peekskill, the problem can be reduced to finding the answers to these questions: is it both good and necessary for the community that decent housing supplant its slums? If so, can and will this necessary social good be provided by private enterprise? If not, can the community provide it? If so, then the community should do so.

Note that the first question deals with the community's good. The community provides for individuals not because they are unfortunate individuals but because, as citizens, they are part of the community. The well-being of the whole depends on the well-being of its parts.

Any student of housing (cf. my chapter on "Housing" in *Current Social Problems*, Bruce Publ. Co., Milwaukee, 1956) knows that in terms of health, police and fire protection, maintenance of utilities, development of citizenship and social morality, slum areas cost the community far more than they contribute to it. A synthesis of studies made in various cities shows that:

> In general, the cost for police and social service to slum districts is three times the population rate, and the cost for protection from fire is six times the population rate. Similar disproportionate costs are verified in hospitals and health services, prisons, reformatories, and so on. Thus it costs the whole city more for public services because of the high cost of servicing the slums. Since tax deficiencies and depreciated land values are most widespread in slum areas, the cost for the rest of the city is even greater.

A similar contrast—and, in the

long run, more important—can be drawn in terms of human values.

One need only walk through the Peekskill slums—its eyesores and smells, its assurance of ruined futures for its completely blameless children—to realize what an ulcer they are on the city's body. They harm not only their residents, but the whole city.

The city for its own sake (which includes the sake of those residents and all residents) should leap at the chance to cure it. For, to use Mr. Walter's expression, the "cancer on the body politic" is not public housing but the public's slums and inadequately housed citizens.

Despite the constant howls of private builders that public housing is "socialism," they lift not a finger to relieve the problem. Nearly 4 million American homes are slum homes, and another 5 million lack fundamental facilities. These are more than 1/6 of all American homes! Quite a problem—from both the national and local, not to mention the family viewpoints.

If private builders cannot and/or will not solve the problem of inadequate low-cost housing, is it to remain unsolved? Autonomous public housing authorities provide the best solution yet devised.

Mr. Walter complains of abuses in public housing. Aside from Mr. Lepore's adequate answer in regard to Peekskill, we might ask whether Mr. Walter subscribes to the principle "to do away with abuse, eliminate the use!" Is it not better to retain a good usage, and find means to stop abuses?

Let's Be Consistent

Since Mr. Walter in his attack on public housing includes such other give-aways and government charities as grants-in-aid, assistance to farmers, soldiers' bonuses, etc., we might ask whether he condemns also such deep-rooted public subsidies as those to giant oil companies through depletion allowances, to utilities and large corporations through accelerated tax write-offs, to airlines and steamship lines? If not, he lacks consistency; if so, he had better prepare for such socio-economic chaos and panic which, in Secretary Humphrey's phrase, would "curl our hair."

Not that these or other subsidies are all justified. That is a matter of fact and prudence in executing policy. But the principle must be maintained, learned through painful decades of non-observance, that the public is responsible, through its citizens and their agencies, for the common good.

If the facts warrant it, as apparently they do, let's have that housing for a better Peekskill!

Granted only that they are genuinely sincere in living out their life-roles, teachers will find in themselves the proper motivation to attract young people to the profession.

An Art for Living*

JOSEPH RUSSELL SHERLOCK
Professor of Philosophy
Fordham University

MY TITLE is admittedly obscure, and this obscurity is not altogether indeliberate. I have been mindful of Plato's stratagem of labeling a lecture with a misleading title, so that his audience had become captive before they discovered what he really intended to talk about. I do not intend to discuss the Good, or the Natural Law. But I do want to say some things about teaching and learning, and about the teaching career as a way of life, a desirable way of life, an art for living. Further, I would like to consider some practical issues related to this evaluation of our common profession.

Since we are all engaged in the same work and face similar problems, it will come as no surprise to you that, for the longest time, I was in the position of a man somewhat like a ship half launched, half in dry-dock. Theme and title were both in hand; what was missing was the substantial center of the sandwich or, if we may again shift figures, the pages between the bookends. By great good fortune, however, there occurred an event which brought matters into focus, gave

*An address to the Convocation of the Faculties of Fordham University, New York, N. Y., December 2, 1956.

point to my title and, I hope, substance to my theme.

The Automation Age

In the week just past, at the Hotel New Yorker, there was held the Third International Automation Conference and, simultaneously, at the New York Trades Show Building, the Office Automation Exhibit. The School of Business of Fordham University was co-sponsor of these events, along with Richard Rimbach Associates, Inc. The rostrum at the Conference, where the persons in attendance were chiefly superior corporation executives, was draped in the Fordham banner; the School of Business had its own booth at the Exposition. It seems to me that we should all be grateful to those of our colleagues on the Faculty who had the foresight and the industry to bring Fordham's name so prominently to the front in conjunction with the most swiftly moving currents of our contemporary economic life.

Independent of Fordham's connection, the Conference and Exposition had fascinations of their own. Here were machines of startling accuracy and speed and potentiality, machines geared to eliminate work and workers alike! One heard amazing stories of the way in which automation took over the jobs of hundreds at a clip. One also heard fantastic accounts of the scramble for men trained in engineering, in physics, in mathematics. Approximately forty-two firms held open house on the sixth floor of the Trades Show Building, interviewing job applicants. I remember one man, with a professorial look and a faintly dazed air, who wandered into our booth asserting that he had heard of starting salaries of as much as $700 per month offered to novice engineers.

All of this set me thinking about the talk I was to give today. For it suddenly pointed up the fact that the advent of the automation age has serious implications for us, too. If I may venture upon a probably over-simplified and certainly amateur syncopation of economic history, consider the evolution of industrial personnel needs. In a non-mechanized age, the employer had a need, literally, for hands. As a consequence of the Industrial Revolution, need arose for *skilled* hands, under the control of brains bright enough for the work involved but not so bright as to be easily bored by monotony. As of the present moment, the demand seems scarcely for hands at all, but primarily for trained practical intelligence of the highest order. For this commodity, industry is willing to pay heartily, if not althogether happily.

Problem of Teacher-supply

Why should such matters concern us? For one reason, because the teaching profession has recruitment problems of its own to deal with, and its interest in the sources of teacher-supply is no less urgent than the interest of business men in physicist-supply, or mathematician-supply, or engineer-supply. If we

pay any attention at all to such things, we must be aware that the colleges are threatened with inundation in the immediate future.

Someone with an interestingly Freudian taste in language has coined the figure "population bulge" to identify the anticipated increase not only in the population as a whole but, more particularly, in the over-all number of students expected in the immediate future. By some estimates, the total collegiate enrolment will have doubled by 1970. Those of us who had to contend with the sudden inflation in colleges that followed World War II, are acutely conscious of the sometimes undignified scramble to fill faculty ranks. Who but the Angel Gabriel will ever know how successfully qualitative standards were preserved in that frenetic struggle to accommodate to importunate quantities? From this standpoint alone, we must be aware of the necessity of replenishing our ranks, of replenishing them so as not only to replace those lost through death, retirement or withdrawal, but to add new numbers equal to the demands of larger student bodies.

Something else to be considered is our replenishment specifically as Catholic teachers. Personally, I am somewhat wary of the inclination to gather together in little groups, and to label ourselves as *Catholic* economists, or sociologists, or psychologists, or whatever. There is a too great possibility of thereby segregating ourselves from the main currents of contemporary scholarship, and from the ranks of contemporary scholars. At the same time, the small numbers of Catholic scholars, identifiable as such, relative to our numbers in the community as a whole, must cause consternation. Mr. Frank Sheed, a few weeks ago, delivered an address at Notre Dame College, Staten Island, wherein he quoted and agreed with George Bernard Shaw that the next war would be the one waged for the minds of children. If this war is to be won, we need more Catholic scientists, more Catholic educators.

Quality of the Teacher

There is an interesting aside to this issue in something observed at the Office Automation Exhibit. On Tuesday of last week, I helped out for a while, serving as receptionist at the Fordham School of Business booth. We had various exhibits there: automation books, a model of the Lincoln Square Development, text-books from our courses. One young man came in, walked around, and then asked if he might look into the texts on a shelf in the rear of our room.

Things were quiet, so I watched to see what he would do. He surveyed the books, read all the titles, and then took down, of all things, a copy of *Right and Reason*, the *ethics* text written by Father Fagothey, S.J. I went back at once to find out why he had selected this, and was told that his education had been almost exclusively professional. While not a Catholic, he felt the need of something beyond what he

had gotten in college. If there is needed additional reason for more Catholic teachers, what is to be said beyond the fact that, even if their subjects are professional in character, we must have instructors competent to teach them in an atmosphere where development of professional skills will be properly related to the development of the whole human being?

With whom should our ranks be filled? Whom are we to attract into this profession? Are we to broadcast a universal appeal or is our recruitment to be selective in character? Do we want teachers, simply, or teachers of a particular caliber? Do we want minds, merely, or minds of a special temper?

Somewhere in the dialogue entitled *Protagoras*, Socrates reminds us that there is more peril in purchasing instruction than in buying meat or drink. No school, no society can afford to leave education in inferior hands or entrust it to second-rate mentalities.

There is no denying that teaching can be a quiet refuge for the incompetent, or for those who have no stomach for the sweaty clash of bodies in the arena. It can so easily be transformed into a career of unchallenged respectability, encumbered with minimum responsibility! It can be the mimic quarter-deck of the man who hungers for superior status but cannot wrest it from his peers and ends up playing the petty tyrant over children, posturing in self-esteem because he is a giant in a pygmy world. Sean O'Casey has a footnote stage-direction in *The Plough and the Stars*, describing one of the players as bearing on his face the "desire for authority without the power to attain it." Long before, Shakespeare noted the false beard of Hercules adorning the coward's chin.

Let me repeat, the teaching profession is no place for inferior minds. It has no room for the inept or for the maladjusted. If there is to be competition for the men to fill its ranks, it must struggle with industry for the *best* minds. It cannot be satisfied with industry's rejects, with second or third choices, any more than a maker of fine champagne can afford to fill the bottles marked with the seal "Cuvée" with wine of any but the first pressings of the grapes!

Education at a Disadvantage

Industry, because it offers rewards which are immediate and obvious and, from the material standpoint, considerable, can be direct to the point of blatancy in its drive for those whose services it covets. Education's position is more difficult. In side-by-side competition, it would be naive to suppose that even State-operated institutions, in our economy, can pretend to out-bid their adversaries in the salaries offered. Today's young people are very smart about such things. Maybe it is because they are saturated so early in life by exposure to determined peddling via radio and television. At any rate, they are much too sophisticated to be impressed

by any pitchman, academic or otherwise, who pulls back his cuffs and beguilingly speaks the hallowed peroration: "Tell you what I'm gonna do."

I am afraid we must confine ourselves to what Madison Avenue calls the "soft sell." We must appeal in ways that are subtler, we must touch impulses of a different order. Above all, we cannot wait until the object of our attention is at the terminal point in his or her schooling. We must try to begin the attraction to this way of life while those whom we are seeking are still in the academic cradle.

There are perils to be avoided, of course. One particularly dangerous mistake would be to suppose that because the rewards of industry are material, that these are its *only* returns, that it has a kind of monopoly on nasty money, and we on all the delights of the spirit. In their satirical defense of the nobility, Gilbert and Sullivan remind us in *Iolanthe*:

> *Hearts just as pure and fair*
> *May beat in Belgrave Square*
> *As in the lowly air*
> *Of Seven Dials!*

The man who runs an industry, the man who successfully manages personnel, the man who risks capital and sees the venture through to a triumphant conclusion—each of these can enjoy psychic rewards comparable in certain respects to those of one whose domain is bounded by the walls of his classroom, or whose sway extends over a faculty.

The Practical Issue

Just as it is a mistake to presume that we have a monopoly on psychic rewards so too it is wrong to suppose that the returns of this life should be *chiefly* psychic. If the salary paid to the teacher, beginning or not, is so low that he must struggle with the daily problem of feeding his family, and remain throughout his career not much above the level of bare subsistence, then from the purely practical standpoint of efficiency in performance, he will be less able than the work demands. He will be distracted and, eventually, embittered with a bitterness that will communicate itself to those who face him across the classroom desk. I am not at all saying that a man cannot be dedicated, and willing to work primarily for an ideal. But, if he is content with a wage less than reasonably appropriate for his services and skill, look to his motives! It is altogether possible that he may be a kind of saint. Or maybe he has simply found admirable soil for the burying of a talent.

Even if he is a saint, we should not take advantage of him. And while he is free to dedicate himself, he is not at equal liberty to offer his wife and children for economic martyrdom. St. Augustine, it will be noted, dissociated himself from his dependents before embarking on the saintly phase of his life. In our inducements to the young to enter on this career, a caution should be uttered, I think, on the neces-

sity of letting them know precisely what is ahead, lest we appear to be wearing the wool of the slain lamb on forearm and neck while winning birthrights.

Granted an adequate wage, to begin with, there are psychic rewards for teaching, but careful distinction must be drawn between those which are genuine and satisfying and those which are only apparent, not real. Prestige is, I suppose, the one that comes immediately to mind, but prestige is a treacherous, quicksilverish kind of thing. Aristotle knew so well the possible disparity between honor earned and honor gotten! Can we honestly promise that a teaching career will in fact be accompanied by the social esteem that should attach? It is one of the more striking traits of contemporary living that we so often grant special recognition to occupations in inverse ratio to their importance. In the *Revolutionist's Handbook*, George Bernard Shaw, however distorted his vision, at least saw that mothers and teachers are of prime importance for the future of the world. Disagreeing with him on so much else, we can certainly concur in this. But what are the glamorous female careers today? Models, stewardesses, buyers—such lives are clothed with allure, but rarely that of the housewife, to whom will be entrusted the transcendent work of shaping the next generation.

The teacher stands *in loco parentis*, but we scarcely regard him as a hero in our culture. He is not necessarily underpaid, but we tend to think and to speak of him as underpaid and underprivileged, a member of a group inferior economically, impotent politically, timid of adventure, and in short, definitely below the level of those who have the wit and the will to wrest from the world the wages of daring. How far are we teachers ourselves responsible for this persistent stereotype? As a group, I suppose we *are* economically timid. There is hardly a single Walter Reuther or John L. Lewis among us! But perhaps people would not have quite this impression did not we ourselves so often indulge in loud self-pity. As an aside, I know that if I felt underprivileged I would do something about it in a hurry.

A world with a more intelligent understanding of its own advantages would wrap the pedagogue in the honored robes it now drapes on post-adolescents who alternately bawl and wiggle for a very handsome living, or on the man whose achievements lie in the area of persuading a nation that it suffers universal post-prandial gas pains and that his sponsor knows the secret of its relief. Our hero is the man in the grey flannel suit with an attaché-case that is, for all I know, empty. Clearly, he is not the man whose briefcase bulges with poorly-written themes which he will have to correct after the dinner dishes have been wiped.

Perhaps we are here in the presence of another instance of the tenacity of human customs. When Socrates proposed maintenance for

himself in the prytaneum, as a reward from a grateful public, he could not really have hoped for it. We can only accept his evaluation of his services, compared with those of the successful athlete, as a bit of rhetoric which not even he expected anyone to take seriously!

Sometimes, we fly to another extreme, and bolster up our self-esteem with self-applied consolation. In *Purple Dust*, one of Sean O'Casey's characters asks another: "What would the world be without us?" Comes the reply: "The giddy globe would wobble, slow down, stand still, and death would come quick to us all." And there are the pointed little lines out of James Joyce where Stephen Dedalus remembers his father saying: ". . . they were all clever men. They could all have become high-up people in the world if they had not become Jesuits."

The Motivation

What is the proper motivation which can turn young people to this career? I think we must search within ourselves, since all of us are teachers, to find the common forces that have brought us where we are, and which will do the same for those who follow. Whether or not we agree with Shakespeare that even the best men are moulded of faults, it is true that each of us has his own internal storehouse where he preserves an accumulation of things good and bad—intentions and deeds, noble or otherwise, all that is solid substance, all that is the heaped up pile of odds and ends of living. Let us together look back of the façade which hides these things, and pick them over to find what we share, to uncover, if we can, that which explains why we are what and where we are.

It is a reasonable presumption that all or most of us must have some things in common. If we were not in some measure bookish persons, if we did not prefer things of the mind, if we did not have an out-of-the-ordinary preoccupation with truth for its own sake, would we be here? Yet, these inclinations, taken alone, need not have propelled us into teaching. These should have thrust us in the direction of learning rather than of teaching, toward scholarship perhaps or, at least, toward scholarly avocations. But we are *teachers*, primarily, even those who have been diverted into avenues of administration or research, and we are concerned today with motivations to the *teaching* life.

As I see it, the man who is impelled in this direction must, unless seeking a completely unworthy escape from reality or beset by the need to stifle the insistent anxieties of an inadequate ego, have somewhere within the psyche two powerful drives: he must be interested in people, and he must have a compulsion to share goodness with them. This sharing of goodness is not to be identified with missionary zeal to teach morality and reform the world, nor even with the formal intention to impart knowledge. It is something more profound of which

these actions, all the actions of the true educator, are only an expression.

This drive to share the good—what is it? Let us call this, at least, by its proper name. It is love. Both Aristotle and Aquinas call it that, and surely no name fits better! For this is the intimate nucleus of love, that it goes out from the self, that it gives but does not beg. Thus seen, love is no mawkish sighing of the bowels! It is sturdy and respectable as true godliness must be. It is strength to endure. It is the lodestone to attract.

How does love so possess us as to push us along this particular, and sometimes stony, path? When we began our teaching careers, I do not imagine that most of us were aware of that deep inner motivation, or able to foresee the solid happiness that eventually could be ours. It is life that carries real psychic rewards, and imperishable ones. Here, one can indulge a love for truth; he can spend his days in the company of men worthy of respect. Daily, he can assist at the birth of ideas in young minds. He can watch those minds grow, knowing that in them there is forever something of himself. He can live, if he will, in an expanding, affectionate circle of those bound to him by something very much like paternity, by a relationship ultimately, if our analysis is true, born of love.

Which of us, in the beginning, knew those things? It is only with the years that the goals of our work become overtly heterocentric, and the satisfactions take on the color and depth of maturity. I cannot speak for others, but looking backward I see myself, as a neophyte teacher, almost thirty years ago, entranced by abstractions, taken with the splendid architecture of a philosophic edifice seen, but only in its outlines, as a thing of wonderful symmetry and proportion, and largely monochromatic. Paralleling this preoccupation with content was a corresponding detachment with regard to the persons to whom that content was to be communicated. I do not mean that they were neglected or unrecognized, but that there was a distortion in perspective, a confusion of values.

Just when reality intervened, I do not know for sure. Somewhere, the content of philosophy took on the complexion of a thing not to be admired, but assimilated, of a thing not to be swallowed whole, but consumed in meditative bites, an edifice, if you will, but built by many hands, with stones of diverse colors, and with hidden labyrinthine corridors, a subject for teaching, yes, but not one to be imparted crystallized in the semantic matrix of any century, even the thirteenth! And somewhere, too, it dawned that I was not dealing with intellects but with persons. Day in and day out I was faced, not with strangers to be instructed, but with so many *sons*, so many *daughters*.

The rewards of teaching are not at all automatic. They are not dispensed, like the favors of the Wel-

fare State, in equal, indiscriminate abundance. For the paradox of love is that it returns to him who loves only as he looks to giving and not to getting. One can sometimes speculate from the observation of a bitter mouth or querulous tone that here, perhaps, is a pedagogue who has failed of his true vocation. Here is one who may have had his gaze fixed so firmly on private goals that he has never really looked into the eyes of the young persons, in their benches, begging him to impart to them an art for living of their own.

Their swift, revealing reactions, given but a permissive nod, betray how often they are looking not only for formal education but, fundamentally, for that which will give direction to their lives. Are they searching, perhaps, for one who will fill, by the stature of his competence, by the clarity of his counsel, by the dimensions of his affection, by the integrity of his whole person, the hidden room reserved for him who can serve, in the purely natural order, as the embodiment of an ideal?

In recruiting the teachers of tomorrow, let us attend to what is the most powerful instrument at our disposal. That weapon is the impact of association with the men and women who are teachers of today, granted only that they are securely sure of their life-roles and genuinely sincere in living them out. In a context which will not altogether bear repeating in the present company, one of Shaw's figures says to Don Juan in hell: ". . . I really believed it with all my soul . . . I had a heart . . . and it was this sincerity which made me successful." Sincerity, even if fragile and fleeting, we can conceive to be a welcome adjuvant to the libertine; for the honest man, trying to persuade others to follow on paths of arduous virtue, it is an indispensable condition!

✣

Underpaid Teachers

College teachers are professional men. They are ministers of the mind. To them we entrust the collegiate youth of our nation for four very crucial years of intellectual and moral development. Their profession requires a training comparable in length and difficulty to the training in other professions, but while other professional men—and non-professional men, as well—have benefited from adequate financial adjustments since the war, the teachers have been neglected. College teachers have their price too but the trouble is no one has been willing to give it to them!—*William V. E. Casey, S.J., in an address to the Boston College Medical Alumni, May* 1, 1957.

What emerges above all from the "inside story" of the Moscow power struggle is the degeneration of the Soviet system. Gangster disputes during prohibition days were not decided differently.

The Khrushchev Purge*

The New York TIMES

THIS newspaper yesterday published two pictures of unusual interest: one on the first page of the main news section; the other on the first page of the Review of the Week. The first picture showed a group gathered in Independence, Mo., last Saturday to dedicate a library. The second showed a group gathered in Moscow, Russia, last April, to honor the memory of Vladimir Ilyich Lenin.

The first picture showed, reading from left to right, Mrs. Harry S. Truman, Mrs. Franklin D. Roosevelt, Chief Justice Earl Warren, former President Herbert Hoover, Basil O'Connor, a law partner of the late President Roosevelt and now head of the organization that raised the money to build the library; and former President Harry S. Truman.

These men and women of different political faiths could meet on happy terms because they were participating in a ceremony rising far above partisanship: they were taking note of a great adventure in scholarship and a rich contribution to the American tradition. For the Truman Library, with its three and a half million documents, will be a notable addition to our national heritage.

*A combination of two editorials which appeared in the New York *Times*, 229 W. 43 St., New York 36, N.Y., July 8 and 10, 1957.

Chief Justice Warren, a Republican who ran with Governor Dewey against Mr. Truman in 1948, brought out warmhearted laughter when he praised the former President's fighting qualities, and applause when he praised his "courage and stamina."

This is the way things happen in this country. The echoes of our bitterest battles die into silence, and as we look a long way back, and a long way forward, and a long way from sea to sea and frontier to frontier, we are purged of our anger. There was a homespun glory in the picture taken at Independence, something that, like a flag, or a beloved passage of music, could move one swiftly almost to tears.

As for that other picture, it had no laughter in it and no applause for an honorable opposition. It shows eight grim-faced men, of whom five have since been purged of their high offices and may soon be purged of their lives.

That is the way things happen under communism. That is the way things happen in Russia.

It is a fascinating story of intrigue and double dealing that has reached the world from Moscow as the "inside story" behind the latest Soviet purge. A cabal is formed. It takes advantage of the absence of some of the rival clique's members to win a majority in the ruling oligarchy. The leader of the defeated faction refuses to accept his defeat and demands that the wider group of secondary oligarchs be given the right to decide the issues. He wins the support of the commander of the armed forces and then the fight is over with the positions of victors and vanquished reversed.

One searches in vain through the accounts that have come from Moscow to find any elements in this story which would basically distinguish it from what has happened hundreds of times in the most backward countries of the world where rule by juntas of generals and politicians is normal. This is how the fate of the leadership of the Soviet Union was decided, but nowhere in the decisive struggle was there any importance given to "dialectical materialism," "socialist democracy," "dictatorship of the proletariat" or any of the other supposedly sacred ideas of world communism. This was a fight among gangsters, decided finally on the basis of which clique had the more guns at its disposal. Were gangster disputes in Chicago during prohibition days decided any differently?

What emerges above all from the "inside story" of the Moscow power struggle is the degeneration of the Soviet system. By the facts published in Pravda alone it is now clear that Malenkov, Kaganovich and Molotov

believed they could have victory because they were accustomed to the notion that the winning group among the eleven Presidium members ruled the country. If Khrushchev had not broken the discipline of the group, the Soviet press this past week might have been filled with denunciations of his own "double dealing" rather than that of his opponents. Neither the Malenkov nor the Khrushchev faction felt, or feels, any need to have the basic question of who should rule the Soviet Union decided by the Soviet people. The function of the Soviet people, in the eyes of these rulers, is simply to applaud "enthusiastically and unanimously" whichever clique emerges the victor from such secret struggles among the hierarchs.

But the manner in which Khrushchev won this latest struggle must raise doubts about the future of the system. In the first place, if he can break Presidium discipline and reverse a Presidium decision by going to the Central Committee, has he not created a precedent that may prove troublesome in the future? Even more important, is there not a price that will have to be paid Marshal Zhukov for this victory? Will the Marshal be willing to be considered as having only one vote among fifteen votes in the new Communist party Presidium if he should differ with the majority on some key issue in the future? May it not enter his head that it should be he, rather than Khrushchev, who should occupy the center of the Soviet spotlight and the highest office in the land?

Many a Soviet citizen must understand that what has happened in Moscow is a mockery of a decent political system, a return to tactics such as Stalin used in the Nineteen Twenties, rather than an advance to some better future. The Soviet people today are far from the primitive, illiterate horde over whom Stalin fastened his dictatorship thirty years ago. We underestimate their growth in learning, understanding and capability if we assume that they will always be content with such rule by gangster cliques. As it has to every other advanced industrial society in the world, democracy must and will come to the Soviet Union.

The cooperation of Catholics is desirable in all institutions which respect the natural law. By their participation they will play the role which the Divine Master compared to that of the leaven.

On Internationalism*

POPE PIUS XII

GATHERED from the corners of the earth at the center of Christianity to celebrate the 11th Plenary Assembly of the International Movement of Catholic Intellectuals, you have come together here, Dear Sons, to pay your respects first to the universal Father and to obtain his encouragement and benediction for your work. We welcome your request willingly and cordially. It is a source of happiness for Us to receive you here during this season of radiant Easter joy. The many delegations representing 64 organizations affiliated to the oldest branch of *Pax Romana*—a magnificent international élite of all professions—are accompanied by the executive committee of the students' division. This is at once the oldest and youngest group because it gave birth in 1947 to the movement which today celebrates so brilliantly its 10th anniversary. To all We give a cordial welcome.

In order to sum up and crown the various themes taken up in previous assemblies, you have decided this year to turn your thoughts to a vast and timely subject—the place and the role of the Catholic intellectual in the emerging world community. The principal aspects of the question

*An address to the members of *Pax Romana*, Rome, April 27, 1957.

will be presented by eminent speakers during your meetings. Nevertheless, you have asked of Us a few words by way of introduction. This is why, in response to your filial request, We propose to take, with you, a brief look at the emerging world community. We want to remind you of what it ought to be in the eyes of reason and faith. We wish also to reveal clearly what ought to be your attitude toward it.

Development of International Organizations

For some years now men and women have witnessed, in wonder and even anguish, the accelerated development of international organizations. They are delighted by the wonderful progress of human relations in material, intellectual and social fields. At the same time they cannot help but fear that the unification toward which the world is rapidly moving may be accomplished with violence. They fear that the more powerful may attempt to impose their leadership and their concept of the universe on all humanity. This apprehension is all the greater because, in the event of a world conflict, modern armaments are capable of causing a frightful disaster. Some wonder whether the precipitate evolution of the world is not leading the entire human family toward catastrophe or tyranny. There are others who, like you, perceive by faith the great eternal tragedy of the salvation of souls. They feel a deeper need for light and certitude.

How could the Vicar of Christ fail to heed this appeal and bring again the comfort of Catholic truth to an anxious world?

In this matter of defining the role that certain persons are called upon to play in the developing world community, we must first remind ourselves of the highest goal—the one to which all others are subordinated. For a Christian the will of Christ is the ultimate reason for his choices and his decisions. The Saviour was made man and gave His life "to gather into one the children of God who were scattered abroad" (John 11:52). He wished "to be lifted up from the earth" (John 12:32) on the cross in order "to draw all men to Him" and to unite them under His leadership in "one fold and one shepherd" (John 10:16; I Cor. 15:15-28).

The Christian and the World

The Christian therefore cannot remain indifferent to the evolution of the world. If he sees now in rough outline a development, under the pressure of events, of a constantly narrowing international community,

he knows that this unification, willed by the Creator, ought to culminate in a union of minds and hearts which is held together by a common faith and a common love. Not only can he, but he must, work for the achievement of this community still in the process of formation. The example and the plan of the Divine Master are, for him, a beacon and an incomparable source of strength. All men are his brothers, not only in virtue of their common origin and their participation in the same nature but also, in a more pressing way, in virtue of their common calling to the supernatural life. Sustained by this certitude, the Christian is in a position to gauge to what extent God "wishes all men to be saved and to come to the knowledge of the truth; for there is one God and one Mediator between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all" (I Tim. 2:4-6).

The revealed truth involved in this scriptural text has been confided to the infallible teaching power of the Church. But it also forms the patrimony of the Christian community which takes its nourishment from it and also lives by it. It furnishes to each of the faithful an attitude of thought. It gives him a norm by which he can judge men and events. This Catholic point of view is yours, Dear Sons. You should make it your business to penetrate it still more, to plumb its grandeur and its beauty in order to appreciate its value and its depth. May it truly be a light to your intellects, a source of strength for your actions and a comfort for your souls.

But you are not isolated seekers after truth. You are not autonomous thinkers. You are Catholic intellectuals. This means you are charged with a universal social responsibility toward everything which concerns the spread of Christian truth. Your culture and the competence you have acquired in your profession have conferred upon you an authority which, in your milieu, constitutes you both a question and an answer. By the grace of your vocation you are a light which attracts and which cannot be rejected by anyone without implicitly condemning himself, provided the light you bear is truly the light of Christ. Nevertheless, this rejection, which human imperfection always justifies under some pretext or other, limits the responsibility of Catholic intellectuals in the confusion of a society in which the essential questions are often left aside, whether they concern current affairs or decisions of universal import involving the political, social and cultural orientation of countries or continents.

Catholic Cooperation in the World Community

Does this mean that one cannot collaborate in the service of the world community with those institutions where God is not expressly recognized as the author and legislator of the universe? It is important to distinguish here the different levels of cooperation. Without ever forgetting that his ultimate goal is to contribute to the eternal salvation of his brothers, the Christian will be mindful that the coming of the Kingdom of God in hearts and institutions most often requires a minimum of human enlightenment, a simple appeal to reason with which every man normally concurs, even if he has not the grace of faith.

The Christian will therefore be ready to work for the relief of all material miseries, for the universal development of a basic training in social attitudes—in a word, toward all enterprises which have as their purpose the better lot of the poor and the disenfranchised. In that way the Christian will fulfill his obligation of collective charity. He will pave the way for a greater number of men to enter into a personal life worthy of the name. He will promote the spontaneous cooperation of men in all efforts which lead them to a better state of life. For thus are men permitted to look higher, to receive the light and to adhere to the sole truth which makes men free (John 8:32).

Those who are constantly in the public eye and, for that reason, able to influence public opinion, should feel themselves charged with a more serious task. Truth does not tolerate in itself either admixture or impurity. Their participation in doubtful enterprises could seem to put the stamp of approval on political or social systems which are inadmissible. Nevertheless, even here a vast area exists in which minds free of prejudice and passion can act in harmony and cooperate for a genuine and worthwhile common good. Sound reason is enough to establish the basis for human rights, to recognize the inviolable character of the individual, the dignity of the family and the prerogatives and limits of public authority.

For this reason the cooperation of Catholics is desirable in all institutions which, in theory and practice, respect the provisions of the natural law. They will seek to maintain them in their essential purity and, by their active participation in them, play the beneficent role which the Divine Master compared to that of the salt and the leaven. They will find in these organizations, which propose for themselves a universal and humanitarian goal, generous souls and superior minds susceptible

of rising above material preoccupations. They will find men capable of understanding that the truly collective destiny of humanity presupposes the absolute value of each of the individuals who constitute it; of recognizing the establishment outside of time of the true society of which the earthly community can only be a reflection and a rough outline.

The Need for Mutual Sacrifice

Let us develop one essential component of this developing social mentality—greater abnegation. Some Christians will not be surprised to hear Us make this statement. Besides it is a fact of experience and a logical necessity that a real community impose mutual sacrifices on its members. You recall how the Son of God made man, He who "did not come to be served but to serve and to give His life as a ransom for many" (Matt. 20:28), taught men the conditions of unity. By these words He Himself wished to illustrate the necessity and fruitfulness of sacrifice in achieving a kind of superior life to which all men are called by virtue of a supernatural vocation—to form the union of the Sons of God.

In conclusion, need I invoke the joy and victory of Easter? Yes, truly, Dear Sons, you have a beautiful mission to fulfill. Amid a restless world may you bring hope and the peace of fraternal devotion on a universal scale. Be the salt without which everything risks degeneration and corruption. Be the leaven which raises the stolid mass. Make out of the shapeless dough the loaf of human solidarity. May everyone understand, thanks to you, that "it is better to give than to receive," more noble to serve than to be served, more joyful to give one's life for his brothers than to keep it for oneself.

This is the wish We formulate for all of you and the favor We implore of the Risen Saviour for each of your associations and for the whole movement. As a pledge of this We grant you with the warmth of Our paternal heart the most ample and affectionate apostolic blessing.

Men sow, men water, men prune, men cultivate. But in reality God is the true sower. God waters, prunes and cultivates.

To the Preachers of Rome*

Pope Pius XII

WE WELCOME you with paternal affection, Dear Sons, pastors of Rome and Lenten preachers, who, led by Our Venerable Brother, the most beloved Cardinal Vicar and most skillful of lieutenants, have come to visit the Common Father, to have him share with you your anxieties, your sorrows, your joys and your hopes.

Every year We respond to your filial gesture with expressions of pleasure in the work accomplished, and words of comfort and encouragement for the labors that await you.

The "care of all the churches" (2 Cor. 11:28) does not prevent Us from looking upon Rome as the Church which the Lord has particularly entrusted to Us. It is foremost in Our thoughts, for it is the center of Our affections and Our concern. Therefore, We follow your work personally, pleased by the abundant harvest, studying the difficulties you encounter, and indicating, as far as possible, the goals to seek and the means to use.

Rome, Unique City in the World

It has been five years since We delivered a fervent exhortation to the faithful of Rome and the world (*Discourses and Radio Messages,* vol. 13, p. 469 ff.). Rome, you know, is a city unique in the world, not only because it is the seat of the Papacy and the center of Christianity,

*An address to the pastors and preachers of Rome, March 5, 1957.

but also because of the variety, magnitude and complexity of problems that it presents. But we never doubted that you, Dear Sons, would respond readily to Our call and would set to work with selfless dedication. We were certain that We had not raised Our "cry to reawakening" in vain, and that any light enkindled in Rome would shine on the world. We knew that every example emanating from Rome would pass to other cities and other dioceses everywhere.

Today, five years later, We must express to all of you Our great satisfaction and Our paternal gratitude. For it is not possible to measure the tears you have dried, hopes you have restored, and the harmony you have reestablished.

It is not easy to know the obstacles which every one of you has had to surmount when discouragement tried to conquer you, when the insensitiveness of the good oppressed you and the assaults of evil men wore you out. And yet, Dear Sons, much has been done.

The number of churches and parishes has multiplied; many chapels have been built where the faithful do not as yet have a pastor but wish to meet for catechism just the same, to attend Mass on Sundays and feastdays and receive the sacraments. A large number of athletic fields have been laid out. The number of elementary and secondary schools has grown. Local centers of religious culture are operating in various sections of Rome. There is the work of those, promising and dynamic, who dedicate themselves to the care of young people in and out of school.

It gave Us immense joy, for example, when We learned of the number of young boys and girls who are participating in the Veritas (catechetical) Contest, and of the enthusiasm with which they participate. This is a sign that the religion teachers, carefully selected and assiduously supervised, have been able to obtain from the children that which seemed absolutely impossible some time ago.

Naturally, Our special recognition goes to those who have established the pattern for this work, to those who gave the impulse for its execution, to those who guided you in a fatherly manner so that, under obedience, you could undertake all those projects useful for the welfare of Rome.

Just as it would be unjust to ignore the good effect obtained and disregard the generous efforts made to bring these things about, so also it would be dangerous to be satisfied with what has been done and refuse to accept willingly the considerations and advice set forth or given with good intention and in a fatherly and brotherly manner.

Rome is still far from being what God wants her to be or what We would have her be. Look, for example, at the strikingly crude picture she offers to the sight of all: thousands of Romans who call themselves Christians are astonished by the fact that the Church cannot treat them as true faithful. They are baptized and profess faith in Jesus Christ, but they do not obey the pastors established by Him and do not observe His commandments. As a matter of fact, despite the explicit condemnations of the Church, numerous warnings and sad exhortations, they continue to maintain that one can serve God and God's enemy at the same time.

It often happens that, being put in a position of having to choose, they prefer to abandon the Church, to remain without the sacraments in life and even until the point of death, only that they might continue to fight for and support movements that seek the destruction of Christianity and threaten the existence of human civilization itself. You have counted these unhappy wayward brothers of yours. We also know them and their names are written in letters of fire on Our troubled and anxious heart.

But in yet another field the purest features of the face of Rome appear to Us to be disfigured. As you well know, the Concordat between the Holy See and Italy (art. 1, paragraph 2) prescribes that "in consideration of the sacred character of the Eternal City, episcopal see of the Supreme Pontiff, center of the Catholic world and goal of pilgrimages, the Italian Government will take care to prevent in Rome all that which might be in contrast with the aforesaid character."

Can it be said that such is her present condition? We are sorry to have to answer "No."

To cite only one example: recently in a large daily newspaper, a correspondent who cannot be suspected of "clericalism," in a letter from Rome described in vivid colors two large posters, vulgarly pornographic, which were plastered about the principal streets of Rome. It even gave the measurements of one of these—perhaps seven meters wide, three meters high, with the bottom touching the sidewalk.

Who could say what damage similar pictures have done to souls, especially those of the young, what impure thoughts and feelings they arouse, how much they contribute to the corruption of the people to the grave prejudice of progress in the nation, which has need of a sound, strong youth, educated in the most noble aspirations of virtue!

Add to these the pornographic magazines exposed on newsstands, the immoral movies, and television, which penetrates into the intimacy of

homes and not infrequently carries there, We have been told, bold programs capable of disturbing consciences deeply.

Therefore, in the scant hope of having elsewhere a truly effective defense—especially after the pronounced declaration of the abrogation of some former laws—it is necessary that in such cases Catholics of Rome should defend the rights of religion and good customs by their own initiative and in union with other honest persons of every faith concerned about the morality of the people, raise a strong protest of public opinion. Such a display of what is truly "the common feeling" would place competent authorities in a position where they would have to make necessary provisions. This is a task that We entrust particularly to you, preachers and pastors of souls, and which will merit for you the gratitude of those who want the true welfare of the good Roman people.

To pass on to another subject, We cannot conceal Our concern about the scarcity of clergy in Rome. One must make a distinction between the clergy of universal Rome and diocesan Rome. In the former, the center of the Catholic world, there are sacred departments, national and international Pontifical institutes, and the General Curias. The help that can come to the Diocese of Rome from the priests belonging to these offices, conspicuous though their number may be, will necessarily be small and periodic because of their duties of office and study.

The truth is that Rome has an urgent need for priests and, while an ever more rapid increase of population and immigration into the city takes place, and the needs of souls grow, the number of young men who enter the seminary and ascend the altar remains inadequate.

A great task awaits you, Dear Sons, and We exhort you not to lose heart and We recommend that you consider the urgent necessity for planned and coordinated action on your part.

In the field of God, which is the world, you will gather abundant fruit if the ground is prepared, if the seed is cast abundantly and wisely, if the cultivation is careful and regular, and if the crop is gathered at the proper time with diligence. In order to bring Our fatherly advice to this tiring labor, We shall devote with you a few moments of meditation on that field which is the world, on that seed which is the word of God, and on that farmer who is God Himself.

"The Field Is the World" (Matt. 13:38)

There is one world, corrupted and which corrupts, because kneaded with evil: "in the power of the evil one" (I John 5:19). This world

has been condemned by Jesus—"now is the judgment of the world" (John 12:31)—but is conquered by His omnipotent power—"I have overcome the world" (John 16:33).

You do not belong to this world, and therefore it hates you—"But because you are not of the world, but I have chosen you out of the world, therefore the world hates you" (John 15:19). You must not mix with such a world, least of all, identify yourselves with it. You cannot engage in dialogues, lower yourselves to pacts or seek compromises. Its prince is Satan—"the prince of the world is coming" (John 14:30)—and you cannot make agreements with Satan.

But there is another world, the world which God has loved—"God so loved the world . . ." (John 3:16)—the world into which Jesus, Son of God, has been sent, not to condemn it, but to save it by His deeds—"For God did not send his Son into the world in order to judge the world, but that the world might be saved through him" (John 3:17). This is the world of which Jesus is light—"As long as I am in the world I am the light of the world" (John 9:5)—the world to which the Bread, which is the flesh of Jesus, gives life—"the bread that I will give is my flesh for the life of the world" (John 5:52).

In this world, in this field, there are sprouts which await cultivation; plants which are ready to grow and multiply themselves; fruit which must be gathered. There is, above all, soil which waits to be sown. Its furrows are ready, lined and plowed deeply by disillusions suffered, by tears shed, by the strong will which returns to make faith blossom and hope bear fruit.

We wish you to turn aside, for the moment, from the road beyond the field and the stones which are encountered in the field itself. We wish that you would not consider for the present the brambles and thorns found here and there, but consider only the good earth. There is much of it, Dear Sons, and it awaits, even though unconsciously, an abundant crop.

"The Seed Is the Word of God" (Luke 8:11)

It is the word which guides, illuminates, and gives life. We, conscious of the urgent need of the times, seek to give as much of Ourselves as Our weakness will allow, so that whoever comes to Us will return to his office, his school, his research, carrying in his heart the certainty that only Jesus can in the long run give rebirth in the world to the flowers of hope and the fruits of charity.

We exhort you, Dear Sons, never to give yourselves a moment of peace, never to give yourselves rest. May every one of you preach this holy word, everyone of you constantly and fearlessly persevere, even when a false prudence would advise you to yield; each one of you plead, insist if necessary, patiently.

We see—and men see—what has happened, what is happening through men's departure from sound doctrine, because in deference to their own passions, they have recklessly sought from teachers what truths to believe and what rules to follow (Cfr. 2 Tim. 4:3).

Turn to the children, to adolescents, to youth, to adults: do not overlook any means, do not despise any method. Today as in the past "it is not desirable that we should forsake the word of God" (Acts 6:2). We must mightily proclaim, we must make strongly resound the admonition of St. Paul: "For other foundation no one can lay, but that which has been laid, which is Christ Jesus" (I Cor. 3:11).

To build the world on other foundations would mean to prepare its ruin. To cast to earth seed other than that of Jesus Christ would mean to transform God's field into a barren waste. It would mean to see cockle grow alongside good grain—that which appears to be love and is hate, that which appears to be peace and is war, that which appears to be freedom and is license, that which appears to be justice and is oppression, that which appears to be prudence and is fear, that which appears to be courage and is imprudence, that which appears to be foresight and is diffidence.

Here We add a special recommendation for the assiduous preaching of the word of God during the celebration of the Holy Mass on Sundays. We certainly do not disregard the value of the great, solemn preaching on special occasions, nor that of the Lenten preachers of which those present, whom We willingly salute, is a clear proof. Undoubtedly these keep their importance but are, by their nature, extraordinary and exceptional.

When the faithful expect a brief word, well thought-out and delivered with deep conviction, edifying religiously and enriching souls, they come willingly to hear it on Sundays and feastdays. This does not exclude the fact that on exceptional occasions, as We have already noted, they come frequently and in great numbers.

But, aside from the willingness of the faithful to receive it, common Sunday preaching presents two characteristic marks which increase its value: it is at the same time a familiar and confident conversation be-

tween the pastor and the flock entrusted to his care, and it also takes place every week and on every feastday. This regularity gives to the word—always supposing that it comes from the heart and is directed to hearts—a force which slowly and almost inadvertently, but infallibly, exercises its effectiveness.

"The Vine-dresser Is God" (John 15:1)

Our invitation, this almost sad insistence of Ours, must not make you fall into error. The flowering and fructification of the Lord's vineyard depends almost entirely, or at least mainly, upon Us and upon you. We are God's cultivation—"God's tillage" (I Cor. 3:9)—in the same sense in which, as living stones of His Church, we are divine constructions. (*ibid.*). He who limits himself to the observance of appearances, he who does not penetrate supernatural realities in all their depth can be led to believe that what blooms in the garden of the Church and what fructifies throughout the world is the work of men. Men sow, men water, men prune, men cultivate. But in reality God is the true sower. God waters, prunes and cultivates.

My Father is the vine-dresser, Jesus proclaimed. And St. Paul added: "I have planted, Apollo has watered, but God has given the growth. So then neither he who plants is anything, nor he who waters, but God who gives the growth" (I Cor. 3:6-7).

Therefore what are men? What are we all; what do we do by ourselves? Without Jesus we are nothing. Without Him we can do nothing: "without me you can do nothing" (John 15:5). On the other hand what are we with Him? What can we do united to Him, if we have Jesus alive, living and working in us? Everything. "I can do all things in him who strengthens me." (Phil. 4:13). We therefore are not the authors of the apostolic works, but we are instruments of God, tillers of His field, dispensing His word and His grace: "dispensers of the mysteries of God" (I Cor. 4:1).

Since this is true, Dear Sons, you will fully understand the necessity for all those who want to work in the vineyard of the Lord to be very closely united to Him and to identify themselves with Him. It is not difficult to imagine what would happen in Rome and in the whole world if all priests presented themselves to men "not in persuasive words of wisdom, but in the demonstration of the Spirit and of power" (I Cor. 2:4), so that the light of faith, the firmness of hope and the warmth of charity would not derive from the wisdom of men, but from the force

of God (Cfr. *ibid.* 5). If it were Jesus who prayed in them, who preached in them, suffered in them, and worked in them, who could describe the abundance of water which would flow throughout the world, and the plants which would multiply, and the scent of the flowers and the goodness of the fruit? May Jesus make the spell of this light shine in your minds, and make you feel in your hearts the force of this certainty! May Jesus become the absolute ruler of your souls!

✣

Carnegies of the World Community

I sometimes wonder whether we realize how much we are the "haves" of the world community. I believe 16 per cent of the world's population who live around the North Atlantic Ocean consume about 70 per cent of the world's income; or, if you like, 6 per cent of the world's population in North America consume 50 per cent of the world's industrial raw materials. Now, these are facts which will not remain non-political forever. Behind them comes the acute question of the best use of the world's resources for mankind as a whole; in other words, we have to face on the international scale the problem that we have faced, I think successfully, in the domestic field, and that is to see that our economy serves the whole community. It is not the preserve of the rich; it is also the safeguard of the many. The kind of moral challenge which in the last fifty years we in the West have met internally seems to me one which is likely now to occur in this world community which, whether we like it or not, certainly exists. So I would say that behind the fruitfulness and mutual interest of trade relations between East and West lies a challenge to our conscience. We have had the best pickings. We are, as it were, the Carnegies of the world community and we have the same responsibility to make our wealth work for good and to see to it that, out of the enormous advantages we have fortuitously enjoyed, something constructive is worked out for mankind as a whole.—*From an address by Barbara Ward at the 9th Annual Barnard Forum, February* 16, 1957.

To formulate ideas, suggestions, policies and programs based upon Christian principles is the right and duty of every Christian.

The Church in Temporal Affairs*

THE AUSTRALIAN HIERARCHY

IN THIS, the Social Justice Statement for 1956, We turn Our attention to the moral issues arising from Australia's relationships with the poorer countries of the world.

A.

The World of Hunger

For the greater part of humanity, the major fact of human existence is the fact of hunger.

There are approximately two and a half billion persons inhabiting the earth at the present moment.[1] Two out of every three of these—that is to say, more than one and a half billion men, women and children—are underfed, lacking even the basic necessities of life.[2] Of these hungry millions, the majority inhabit the vast continent of Asia, of which Australia is a geographical extremity.

The physical extent of hunger being so vast, it is little wonder that the Australian finds it hard to comprehend the almost measureless misery

*Annual Social Justice Statement of the Australian Hierarchy, 1956.

[1] *Agriculture in the World Economy* (F.A.O. Publication Nov. 1955, p. 18).

[2] Pius XII: Address to the 7th Session of F.A.O., June 12, 1953.

of those who are his brothers in Christ. The average Australian worker living on a moderate margin above the basic wage—meager though that amount seems for the maintenance of a family in the conditions of the present moment—still enjoys a material standard of living fifteen to twenty times as high as the average inhabitant of China, of Vietnam, of Indonesia, Burma, Korea, and the other poor and undeveloped nations.[3]

Furthermore, to redress the mistaken notion that all of these countries, however poor they may be at the present moment, are in some way improving their economic position, there is the grave warning of an eminent economist: ". . . when we examine all the available facts about economic development, we find that a number of countries are indubitably moving backwards, and a larger number are standing still."[4]

If Australians—and Catholics in particular—are to appreciate their moral obligations to the hundreds of millions of human beings of whom We speak, it is necessary that they should first have some picture of the world in which the hungry live.

In broad terms, based on figures provided by United Nations agencies, the average income of each person in the under-developed (or poor) countries is less than one-tenth that of developed countries like the United States, Australia, Britain, France or Germany. Within these wealthy countries there are, of course, wide variations. For purposes of comparison, however, we must speak in the crude and approximate terms of national averages.

A human being in one of the poor countries can expect to live 30 years, in one of the wealthy countries 63 years. This same human being, in one of the poor countries, consumes food which gives him approximately 2000 calories a day. This is insufficient to maintain human life for what Europeans regard as a normal span. It leads to hunger, malnutrition, starvation and death. The inhabitant of the rich countries consumes more than 3000 calories.

In these same poor countries, there is an average of 17 doctors for every 100,000 persons. In the wealthy countries there are 106 for the same number of people.

In the poor countries there are 176 elementary school teachers for every 100,000 persons, while in the wealthy countries there are 398. It is because of this that only 22 per cent of the people of the poor

[3] See figures supplied by Colin Clark: "The Poverty of Nations" in *Encounter* (March, 1954).

[4] Ibid.

countries can read and write, whereas the figure in the wealthy countries is 95 per cent.[5]

Although these figures are approximate and, in relation to some regions, too wide to be exact, they present a picture which, in its broad outlines, is true and objective. It is a reflection of the lives of the hundreds of millions of citizens of poor nations for whom existence is a constant battle with elemental hunger.

The picture of hungry people is also too often a picture of crowded lands. The countries of Southeast Asia, with a total population of 170,000,000, have an average density of less than 100 to the square mile and appear almost unpeopled if compared with India and China which have 300 people to the square mile, or Japan with 600.[6] This tremendous pressure of numbers can hardly be appreciated in an empty continent like our own.

No Catholic living in one of the rich countries is entitled to cut himself off from the challenge of hunger which is the great reality of human life to so many millions of men and women, his brothers and sisters in Christ. Without incurring God's judgment on Cain, he cannot ask Cain's question: "Am I my brother's keeper?"

B.

The Principles Which Govern the Christian Program

What are the principles which must govern the approach of the Christian to this overwhelming challenge to that Faith which burns brightly in his soul? The most important of these principles can be summed up in brief compass.

1) Firstly, "all must remember that the peoples of the earth form but one family in God."[7]

2) Next, our relationship with all members of the human family, irrespective of their race, their creed, their wealth, or their level of edu-

---

[5] The above figures were taken from United Nations' statistics in an address by Stanley Andrews, Administrator, U.S. Technical Co-operation Administration reported in C.A.I.P. News (Bulletin of the U.S. Catholic Association for International Peace), Vol. XIV, No. 8, March, 1953, p. 4.

[6] C. A. Fisher: Quoted in *South Pacific* (Journal of the Australian School of Pacific Administration), June, 1955, p. 91.

[7] Pius XI: *Divini Redemptoris* (March 19, 1937).

cation, is governed entirely by the law of love which is the great guide and regulator of the behavior of the Christian. To this law Jesus Christ bore witness in His life and death, to be followed by so many of His Saints. This law is the central theme of that masterly and moving discourse which He addressed to His apostles as He entered on His Passion. Recalling this, let us also meditate on the words which the Supreme Judge will pronounce on the day of the Last Judgment: "Come, you that have received a blessing from My Father . . . for I was hungry, and you gave Me food, thirsty, and you gave Me drink . . . Believe Me, when you did it to one of the least of My brethren here, you did it to Me."[8] And the reverse: "Go far from Me, you that are accursed, into that eternal fire . . . for I was hungry, and you never gave Me food, I was thirsty, and you never gave Me drink . . . Believe Me, when you refused it to one of the least of My brethren here, you refused it to Me."[9]

3) This law of love is to regulate not only the thoughts and actions of individuals towards each other. It is designed as the governing law determining the behavior of nations. The spirit and the method of this code of conduct between the nations—founded on natural law and therefore common to Christian and non-Christian alike—was outlined by the present Holy Father in his great Christmas Message of 1941. Speaking in particular of the subject which we are now considering, he said:

> Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.

4) As the law of love is to govern the relationship between States and nations, the individual citizens of these States cannot divest themselves of moral responsibility for the conduct of their country, to the extent that each citizen has the opportunity of influencing national policy.

As We said in the 1950 Social Justice Statement *Morality in Public Life*:

> It is obvious that no Christian can declare that he is not his brother's keeper. We are members one of another. We are all brethren in

[8] Matt. 25: 34-40. [9] Matt. 25: 41-45.

> Christ. It is unchristian, therefore, to imitate Pilate in washing our hands of public acts for which, as members of the community, we have a share of responsibility. If our rulers, acting in our name, do what is offensive to conscience, we must ask ourselves: 'Who put these men in power?' . . . In a democratic community all who have the right to vote bear some responsibility for the actions of those in office.[10]

5) No one nation can justly lay claim to exclusive control of the wealth and resources within its territories irrespective of the needs of any other nation, in the name of absolute sovereignty.

"The idea which credits the State with unlimited authority," said Pius XI, "is not simply an error harmful to the internal life of nations, to their prosperity, and to the larger well-being, but likewise it injures the relations between peoples, for it breaks the unity of supra-national society, robs the law of nations of its foundations and vigor, leads to violations of other's rights and impedes agreement and peaceful intercourse."[11]

Hence, while it is always necessary to keep in mind the "individual characteristics of nations,"[12] and also the obstacles which arise from the history, the political, social and economic conditions of various countries in formulating plans to build social justice between nations, no nation can justly claim that its resources belong exclusively to itself, and that it is not responsible for the well-being of its poorer neighbors.

6) Every human being—irrespective of race or creed or color—has the following fundamental personal rights:

> . . . the right to maintain and develop one's corporal, intellectual and moral life and especially the right to religious formation and education; the right to worship God in private and public and to carry on religious works of charity; the right to marry and to achieve the aim of married life; the right to conjugal and domestic society; the right to work, as the indispensable means towards the maintenance of family life; the right to free choice of a state of life, and hence, too, of the priesthood or religious life; the right to the use of material goods, in keeping with a man's duties and social limitations.[13]

---

[10] *Morality in Public Life*, 1950 Social Justice Statement, p. 10 (quotation from Lenten Pastoral Letter of Cardinal Griffin to the Archdiocese of Westminster, 1948).

[11] Pius XII: *Summi Pontificatus*, October 20, 1939.

[12] Pius XII: Christmas Broadcast, December 24, 1952.

[13] Pius XII: Christmas Message, 1942.

Hence the realization of these rights for the hungry millions of the poorer nations is a moral charge upon the governments and people of the wealthier communities.

That the Catholics of rich nations like our own should place themselves in the forefront of the struggle to realize those principles on the international level, and should lead in the struggle for social justice not only between classes but between nations, is the constant and recurring appeal of the present Holy Father.

C.

A Practical Program

What do these principles mean in practice? Some answer must be given if we wish to assess the responsibilities of the Australian nation on the one hand, and of its Catholic citizens on the other, towards those vast multitudes, particularly in our own Near North, whose life is an unremitting battle against hunger.

Here we are in the realm of policies rather than principle. Where policies are concerned We, as Bishops, can claim no special competence. To formulate ideas, suggestions, policies, programs based upon the Christian principles which we have enunciated is the right and duty of every Christian. However, it is not unfitting that as We have endeavored in the past to give a lead to Christian thinking in urgent matters of public policy, without purporting to bind the consciences of Catholics as to the suggestions which We have made, so today We should follow the same course in relation to the vital subject which We are considering.

We make three suggestions as to the ways in which Australia as a nation can fulfil its moral responsibilities towards those nations in which hunger is rife. No doubt they are but a few of the measures which could be applied but, to Us, they seem to be amongst the most important.

I. Rapid Development of Australia's Resources

Firstly, it should be regarded as our primary national objective to develop the resources and wealth of Australia to the utmost, so that we can make an ever increasing contribution to the needs of our less fortunate neighbors.

It is a matter for concern that so few Australians seem to be aware of our present failure to match the efforts of the pioneers in developing the great resources of this country.

The present crisis of inflation primarily and naturally attracts public attention, because the conditions of life become harder and the standard of living lower for certain groups in the community who are the victims of particular injustice, those on fixed incomes, the pensioners, and the larger families among them.

Far more deeply, however, is our present inflation a symptom of our failure to lay the foundations of a strong and developing economy. We have introduced television with its very great demand on private capital—but the roads which are our lifeline are in disarray and constantly declining in efficiency. Enormous tracts of land are regularly laid waste in floods; yet, while we establish and maintain a host of luxury industries, we are doing little or nothing to attract capital to the national flood prevention schemes which are needed to save us from ruinous losses.

Our agriculture is languishing, and many of our agricultural products can no longer be sold on world markets. Instead of realizing exactly what this means to our future prosperity and to our capacity to assist other nations, there are some who pursue the illusion that a nation as small as our own can, at the present moment, redress the balance by exporting manufactures.

All of this is a reflection of our national refusal to place first things first. Our wealth as a nation, our capacity to fulfil our responsibility to help other nations, even our vaunted standard of living must inevitably diminish unless national policy in its various manifestations is directed to re-establishing the foundations of our economy before we build the superstructure.

As we have already said this will not be achieved until—within the limitations of social justice—the various means at the disposal of governments, budgetary policy, trade policy, taxation and wage policy, credit policy, are geared to give priority to basic industries, to transport, to agriculture, to housing and to similar enterprises.

It is extraordinary—and even scandalous—that out of a total national income of £5.2 billion we spend £353 million on smoking and drink,[14] £300 million on gambling and £400 million on entertainment, let alone the other hundreds of millions spent on items which are far more laudable but still not indispensable. No one argues that all of the

[14] "National Income and Expenditure 1955/6," a section of the Commonwealth Budget Papers.

comforts and refinements of life should be eliminated: but even a proportionate reduction of this expenditure would release hundreds of millions for the essential task of rebuilding our national economy.

It is only through the full development of Australia's resources in the shortest time possible that we can play our part as a nation to relieve the poverty of others. We are not entitled to abandon our duty to other peoples simply because we have not the vitality or the principle to develop the country which Almighty God has given to us, not in absolute sovereignty, but in trust for the common good of the people of the world.

II. An Accelerated Program of Immigration

The most direct way in which a developing Australia can assist the poorer nations is by the continuation and the expansion of the post-war immigration program.

This should be emphasized, particularly at the present moment, when it has become fashionable to decry immigration, and to call for reductions in the number of migrants to Australia.

On another occasion, We emphasized an obvious Christian truth when We stated that "people without land have a right to land without people." We recognize that immigration involves difficult—but far from insoluble—problems both for the migrant and for the country which receives him. Yet these difficulties should never be made a pretext for what is a real refusal to face up to our national responsibilities.

Certain important principles should be recognized in relation to the immigration program.

Australia just as any other receiving country is entitled to *regulate* migration in accordance with legitimate considerations of economic welfare and national cohesion.

However, Australia is not entitled to continue wasteful and shiftless economic policies which deplete the wealth of the nation, and then to point to the resultant hardships as a reason to deny living room to those for whom Australia has ample space and resources.

Further, Australia is not entitled to use the legitimate consideration of some degree of national cohesion as a camouflage for racial and religious intolerance and for unwarranted and unchristian assumptions of racial superiority which too often enter into discussions on migration.

The recent limitations on the migration program bear the stamp of these false considerations, and have resulted in hardships and injustice to many families. Unless we are ready to reverse this trend as soon as

possible, we cannot claim to be fulfilling our moral duty to the poorer nations.

III. A Christian Approach to International Trade

In particular relation to the new Asian nations in which the problem of hunger is especially acute, Christian attitudes to international trade are even more important than the aid which is given under the Colombo Plan and similar programs of international relief.

Under this head, We wish to consider certain important subjects.

a) International Long-Term Marketing Agreements

Many of the poorer nations are primarily exporters of food (like rice) or raw materials (like cotton and rubber). Although these natural resources are potentially a source of national wealth, the individual citizen of these countries has too often gained little or nothing out of their production and export. Too often the lion's share has gone to local or foreign companies which have derived great profits and have paid the individual worker only a pittance.

Just as often, however, violent fluctuations in demand together with speculation in international exchanges, have prevented the orderly marketing of these products. As a result the poorer countries have been deprived of the blessings of a stable economy which lies at the root of social justice and a stable political order.

Although We do not ignore the difficulties and even the abuses which may arise, it seems that long-term international agreements to govern the marketing of these raw materials—wherever they are applicable—would permit the poorer countries to establish a stable economic order, stability in public revenues and, as a result, efficiency in government and administration. Without stability of government and administration the condition of the poor must further deteriorate.

Australia has a constructive Christian part to play in those international councils in which these matters are discussed and decided.

b) Trade with Individual Countries

The part which Australia can play in formulating international agreements of the type suggested is less direct than what it can do itself in building its own trade relations with individual nations. While the same principle is no doubt applicable to our trade relationships with other nations, it is in relation to Japan, among the nations in the Pacific region

struggling for national solvency and for the well-being of its citizens, that our trade policies seem most unjust. Here we face a nation with the greatest population density of all—600 people to the square mile—a population increasing every year and restricted to four small islands. It is clear that the Japanese people can maintain their present very meager standard of living only if nations in the same region open the doors of trade to them. Australia has a special responsibility in this matter. We cannot evade our obligations unless we desire to assume at least indirect responsibility for the dreadful increase of abortion,[15] which too many Japanese regard as the only escape from a grinding poverty which seemingly must worsen if the population continues to grow and if legitimate opportunities for trade and emigration are denied them.

Under both of these heads, it is vitally necessary that Australia, together with every other country, should rid her international trading practices of what Pius XII characterized as the "spirit of cold selfishness,"[16] the "dreadful principle of utility as a basis of rule and right"[17] in which the seeds of war are sown.

Speaking of the theories which govern national and international trade, Pius XII declared: "It is here precisely that Christian principles of social life must say their word, a definite word, if men want to be truly Christian and show themselves such in all their work."[18]

In the field of international trade, however, a word of warning needs to be uttered. The Christian attitude to these questions must be based on the law of love in relation to all countries, whatever their political and social system may be. Too often, however, the demand that international trade should be encouraged arises not from moral or even economic reasons, but from cold political calculation, as an aspect of the infamous "cold war."

While nations should regulate their trade even with Communist-controlled countries like Russia and China by the twin precepts of justice and charity, smaller nations like Australia, in particular, will be wise if they are wary of the offers of Communist governments to fully absorb

[15] The Japanese Welfare Ministry estimated the number of legal abortions in Japan in 1954 as 1,140,000. Private abortions for which no permission was sought under Japanese law are estimated as being at least double that figure. See Carlin—*People and Land in Japan*, pp. 8-9.

[16] Pius XII: Address to the International Conference on Economic Exchanges, July, 1948.

[17] Ibid.

[18] Ibid.

surplus products in the marketing of which some temporary difficulty has developed. As one writer has put it: "There is no easier way of establishing political control of a small country than to provide an exclusive market for its major products."[19]

IV. Direct International Aid

We have emphasized the importance of Christian attitudes in relation to immigration and international trade as the basic contribution which the rich countries, including Australia, can make towards the development of the poorer nations. We have done so because We believe that the injunction of Pius XI applies to relationships between nations as much as to those between individuals: "Charity cannot take the place of justice unfairly withheld."[20]

However, We would not underestimate for a moment the importance of those great projects of international direct giving, such as the American Point Four Program and the Colombo Plan. On these great projects We would make four observations.

First, they should be increased in size.

Second, they will be of far greater moral—and indeed utilitarian—value, if they are more directly inspired by concepts of Christian love, and less by political and military considerations.

Third, these plans will be of the greatest assistance if certain clear distinctions are kept in mind. In grave emergencies, like famine or an exodus of refugees, direct grants of food, clothing and other goods for consumption are indispensable. As a long term objective, it would be better to concentrate on providing the actual means and implements of production to the poorer nations. In this way, the poorer nations can most easily retain their own self-respect. At the same time, by raising their own production they achieve the necessary end of maintaining their own citizens without the dislocation of normal patterns of trade and the suspicion of "dumping" which occurs when commodities are handed over directly for consumption.

Fourth, there is great need for multiplying the numbers of those skilled technicians, be they agriculturalists, engineers, doctors or teachers, who volunteer to spend some years of their lives imparting their particular skills to the people of the poorer countries. Side by side with the

---

[19] Denis Healy: *New Leader*, August 6, 1956, p. 6.

[20] Pius XI: *Quadragesimo Anno*.

praiseworthy program of throwing open our schools and universities to students from these countries, the tangible sign of our practical Christian concern for the development of these nations is the mixing of our own trained men with the humblest citizens of the poorer lands at the village level. If these technical experts are animated in their approach to our poorer brothers by a dedicated spirit of Christian fraternity, they will preach Christianity far more by their deeds than by their words.

D.

The Obligations of the Individual

If those objectives are valid at the level of national policy, what particular part can the individual Australian play? In answer to this question, We put forward the following suggestions:

1) The individual Australian has a responsibility to reflect the principles We have elaborated in the public life of the Commonwealth. Before he forms his opinion on public questions, let him keep Australia's responsibility to the poorer nations in mind. Let him never reflect the un-Christian attitude which denies any real responsibility towards the poorer nations. A particular responsibility rests upon that minority in our community which fulfils its civic duty by being active in public affairs—be it in the field of government, administration, politics, industrial or rural organization.

2) The individual Australian has a duty to abandon those racial and religious prejudices and intolerances which stand in the way of fulfilling our common duties to other nations.

3) The Australian Catholic can help the immigration program in a number of practical ways. He should contribute to the annual diocesan collection to assist the Catholic effort in this field. He should, if possible, nominate a migrant, not because of his own need but for the sake of the migrant. The migrants themselves, once they are established, should never forget their responsibilities to their brothers at home. They should realize their new responsibilities to the Church in this country and to its effort to assist new families to establish themselves in Australia. The Australian Government should not frustrate the natural desire of migrants to bring their families to Australia by a policy of denying landing permits to men and women who are suitable by any reasonable standard.

4) The individual Australian can do much to further charity and

understanding between nations by inviting into his home, and assisting in every way possible those students from foreign lands now pursuing their studies in Australia. Too often Australians fail to realize the loneliness of those young men and women who are strangers in a strange land. The warm hand of friendship is not extended as often as it should be.

5) Australian University graduates or undergraduates—particularly those belonging to technical faculties—who have not yet assumed family responsibilities, should not fix the pattern of their careers without at least considering whether or not they should spend one or two years as a technical assistant in one of the poorer countries. A truly magnificent apostolate lies open to those ready to dedicate themselves even temporarily in this way to the service of God through the service of our poorer brethren.

E.

Conclusion

In conclusion may We quote the inspiring words of Pope Pius XII in calling for a "mighty awakening" of Christian men and women, so that the tremendous spiritual vitality of the Christian faith may be turned to the task of building a new world:

"This is not the moment to discuss and to search for new principles or to fix new aims and goals. Both the one and the other, already known and substantially verified, because taught by Christ Himself, clarified by the teachings of the Church down through the centuries, adapted to immediate circumstances by the Supreme Pontiffs, await one thing only—concrete execution . . .

"Let the hand, then, be put to the plow. May God, who desires it so much, move you. May the nobility of the undertaking attract you. May its urgency stimulate you. May the justifiable fear of the terrible future, which would result from culpable indolence, vanquish every hesitation and determine every will . . ."[21]

[21] Pius XII: Address to the People of Rome, February 10, 1952.

While recent events compel us to speak on the distrust with which the Catholic community has been regarded, we place on record that the suspicion is not general among our countrymen.

The Intolerance in India*

THE INDIAN HIERARCHY

THE Catholic Bishops' Conference of India has been issuing for the last ten years a statement on a subject of current importance to be read at the beginning of January each year in all the churches in India.

This year, recent events compel us to speak on the suspicion and distrust with which the Catholic community, in common with other Christian denominations, has been regarded in certain parts of India. We are glad to acknowledge and place on record that this suspicion and distrust are not general among our countrymen. In fact, many prominent leaders, official and non-official, have deprecated this tendency and dissociated themselves from it.

On the other hand, individuals and communal organizations have given vent to a display of intolerance towards the Christian people which is disconcerting, accustomed as we have been to a tolerance that has prevailed for centuries in the country. This cloud of suspicion may dissipate itself in the natural course of events, but we consider it our duty to address you before it spreads over the whole community and prejudices the people against us.

And in doing so, we are glad that we are reinforcing the splendid

*Pastoral letter issued by the Standing Committee of the Bishops' Conference of India, read in all Indian churches on January 13, 1957.

efforts of the Catholic laity who, individually and collectively, have rallied at this juncture to the defense of the Church and its divine mission in India. We are indeed proud of them.

The Committees of Enquiry

The movement started, as you are aware, in the states of Madhya Pradesh and Madhya Bharat, where the governments appointed committees to inquire into the activities of Christian missionaries in their respective states. The origin of the Madhya Pradesh Christian Missionary Activities Enquiry Committee is, according to its own report, attributed to the fact "that it had been represented to the government from time to time that the conversion of illiterate aboriginals and other backward people was effected by Christian missionaries either forcibly or through fraud or temptation of monetary gain and the Government was informed that the feelings of non-Christians were being offended by conversions brought about by such methods."

We are not told anything specific about these allegations, nor the people who made them, so that the public could evaluate their worth.

If, however, the Government of Madhya Pradesh had appointed a more representative committee of enquiry, there might have been a greater likelihood of impartiality and independence of judgment. But the committee was composed, all except one, of Hindus, representative of the very community that had made the allegations against Christian missionaries. The exception was a Christian utterly unrepresentative of the Christian community and one whose Christian allegiance itself has been called into question. It is known to all how the chairman of the committee had on the eve of the enquiry, at a public meeting, condemned what he called "Christian missionary imperialism."

The lengthy questionnaire—made up of 99 questions, one of the longest, if not the longest, issued in the history of commissions of enquiry in this country—contained a number of leading questions showing the bias and prejudice of the committee even before the enquiry started. The methods used by the committee in the course of their proceedings—the selection of witnesses, the lack of facilities for the defenders of Christian missionaries for cross-examination of witnesses—could not create any confidence in the impartiality of the committee or its findings.

The distrust and protest of the Catholic community at the very outset in the work of the committee has been fully justified by the report. We do not wish to comment on the body of the report. This has already

been done effectively by Catholic associations and individuals, lay and clerical, all over the country. It will be reviewed in detail in a symposium of Catholic writers which will soon be published.

Universality of the Church

One truth we wish to emphasize, a truth which has not been comprehended by the committee in question, due either to total ignorance or wilful misunderstanding of the mission of Christianity in general or of the Catholic Church in particular. Christianity is a religion that Our Divine Founder has directed to be preached to the whole world. "Go ye therefore and preach to all nations, baptizing them in the name of the Father, Son and the Holy Ghost." That was the command Christ gave to His apostles and their successors.

The Church He founded was to be, and is, a universal Church, at home in every country and among all people. Catholicism is nowhere an alien creed; it is the *swadeshi* (indigenous) religion of every land. At the very beginning it broke the shell of Judaism from which it emerged. Going over to Rome and the Roman Empire, it became as universal as the Roman Empire. And when national states were set up in Europe, this supra-national character and function of the Church was recognized by king as well as emperor, by parliaments and by peoples alike.

The popes and the sacred congregations had jurisdiction over each and every one of the Catholic peoples of Europe, and later, of America and then of the rest of the world.

Here in India the Catholic Church has been recognized in Mogul and in British times, as a supra-national Church. After independence we gratefully acknowledge that this recognition has been confirmed by the government of free and independent India in granting rights of representation to the Vatican by the Papal Internuncio at New Delhi.

The Madhya Pradesh enquiry committee has recommended the formation of a national, independent Christian Church, independent of any external authority. This is perhaps based on the deplorable precedent set up by the Protestants in establishing national Christian churches. A national hierarchy—that is the legitimate aspiration of every national Catholic community—and here in India every year records progress in this direction; but a national Christian church envisaged by the committee is wholly incompatible with the idea and institution of the "One,

Holy, Catholic, Apostolic Church" which we have inherited from the apostles of Jesus Christ.

The Catholic Reply

At the beginning of this year we would ask the clergy and laity of our dioceses to dedicate themselves jointly to the strengthening of this One Holy Catholic Apostolic Church. To endeavor to make the Church in India conform more closely to the ideal of the One, Holy, Catholic and Apostolic Church is the best and most effective reply we can offer to the Madhya Pradesh Enquiry Committee's Report.

Not only to emphasize the spiritual unity of the Church, but to strengthen the social solidarity of Catholics shall be our answer to the attempt to cast aspersions on our missionaries from abroad, who are as much our pastors as those of Indian origin.

To make ourselves holier than before, for laymen especially to make their light shine among their fellow countrymen, must be our reaction to the attempt to stem the spread of Christianity in India.

To strengthen our ties with the Church of the Apostles and deepen our loyalty to the successor of the Prince of the Apostles, the head of the Church, shall be our response to the recommendation to establish an independent national church in India.

The appointment of the enquiry committee, its report, the favorable reception it has received from some sections of the public, should not press us, the clergy and the laity, to adopt an apologetic attitude. Far from it; we should consider all these a challenge to live and grow in Christian practice and virtue.

Holiness is the characteristic note of the Catholic Church and ought to be the note of the life of every Catholic. By the fruits of holiness they shall know us. Love is the other great distinguishing mark of Christianity. The suspicion and distrust with which Christianity has come to be looked upon must be dispelled by greater service to our countrymen through the works of charity and mercy which the love of Christ inspires in us.

The attacks on the missionary activities of Christianity must remind us of the discipline with which the Church has always defended itself and which has accounted for its security and success everywhere and at all times. But this discipline cannot be satisfied with a merely passive attitude to the life around us. It calls for concerted action. We must

defend our rights and liberties, so wisely provided for and guaranteed by the constitution of India.

We must always be alert to do so, but especially at the time of the elections to the national and state legislatures which will soon be held. We have no desire to dictate to you how you should vote at the elections, except to remind you of the Church's official warning against voting for members or parties militating against God and His Church.

Thus we shall continue to be loyal and true to those words of St. Paul, which were chosen as the motto of the Bombay National Marian Congress of happy and lasting memory: "The spirit He has bestowed on us is the spirit of action, love and discipline."

We cannot conclude this exhortation of ours without referring to "the most sorrowful events by which the people of eastern Europe have been struck, and above all Hungary, a Catholic country drenched in blood by a horrible massacre." With the same words of the Holy Father, profoundly we appeal to all without exception, those "in cities, towns, even the most remote villages, to invoke the most powerful help of the Blessed Virgin Mary, to put an end to illegal and brutal repression, to warlike aims, to hegemonies between the powers, to shedding of blood, that there may shine that true peace which is based on justice, on charity and on just liberty."

May the grace of Our Lord Jesus Christ, and the charity of God and the fellowship of the Holy Spirit abide with you always.

We impart to each and every one of you our united blessing.

The Catholic Book Club

How to join the CBC

Your first order makes you a member of CBC. For your first order you may select any two books from this list. They are yours for the price of one—$2.98.

Once a month you will receive a free newsletter with book reviews and book news. With it will be a self-addressed return card made out for you for any choice you wish—or none at all. It is clear and simple. Bills never pile up. We stop shipment after two unpaid selections.

Select any TWO for the price of one—$2.98

	List Price
A Popular History of the Reformation by *Philip Hughes*	$4.00
The Last Crusader by *Louis de Wohl*	3.95
In Silence I Speak by *George N. Shuster*	4.50
The Centuries of Santa Fe by *Paul Horgan*	5.00
The Nun's Story by *Kathryn Hulme*	4.00
The Ascent to Truth by *Thomas Merton*	3.50
The Case of Cornelia Connelly by *Juliana Wadham*	3.75
The Victory of Father Karl by *Otto Pies*	3.75
Catholic-Protestant Conflicts in America by *John J. Kane*	3.50

Here are the answers...

to three questions in your mind about book clubs.

1. How much do the books cost?
2. Are the books good ones that I would want to read?
3. Is there bother once I join or if I want to drop out?

ABOUT THE COST

All Catholic Book Club selections cost you $2.98 regardless of the list price. Last year the average saving to members per month was $1.51, or 33⅓%.

ABOUT THE BOOKS?

The CBC books are chosen by a committee of five headed by Rev. Harold C. Gardiner, S.J., literary editor of AMERICA for 17 years. All of the five are authors, critics and reviewers. CBC books are chosen for three qualities: a) worth-while subject, b) interesting treatment, c) outstanding readability.

ABOUT BOTHER

America Press, under the direction of the Jesuit Fathers, owns and operates the CBC. Bother is kept to an absolute minimum. The return card system is used because every month more than half of the members take a book. No C.O.D. No dues. Postage prepaid. You can cancel your membership at any time.

Catholic Book Club, Dept. CMS

70 East 45th Street, New York 17, N. Y.

Enroll me in the Catholic Book Club. Send me two books checked above at special introductory price of $2.98. I understand all selections cost members only $2.98 and I get the CBC Newsletter monthly announcing each selection. I am free to accept or reject it and I may at any time cancel my membership.

Enclosed $_____ Bill me _____

Name_____

Street_____

City_____ Zone_____ State_____

THE CATHOLIC BOOK CLUB

70 EAST 45TH STREET, NEW YORK 17, N. Y.

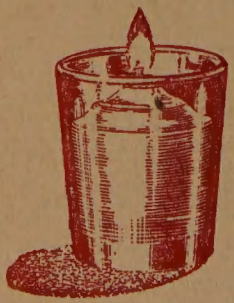
"Measuring Up" to a Saint

MR & MRS A B CARLEN
3810 HAZELWOOD
DETROIT 9 MICH
21153 CONC 12-57

...nce and England during the Middle Ages it was the custom ...y parishioners to donate candles tall as themselves for use ... altars.

This practice gave rise to the expression of "measuring up" to a saint People of moderate circumstances brought flowers and later, small candles—simple offerings which gradually evolved into the present day Vigil Light.*

Today, Vigil Lights burn before countless shrines and side altars throughout the world, serving as public acts of faith—external symbols of private devotion encouraging others among the faithful to pray in their hour of need or thanksgiving.



*Vigil Light is the trade mark name identifying votive lights made exclusively by Will & Baumer.

Will & Baumer

CANDLE CO., INC.

THE PIONEER CHURCH CANDLE MANUFACTURERS OF AMERICA

SYRACUSE BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL